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HOME MISSION STUDY

Text: Facing the Future in Indian Missions

Part I. "A Social Outlook on Indian Missions"

By Lewis Meriam

Part II. "The Church and the Indian"

By George W. Hinman

Chapters I—IV

Reviewed with additional material by Mrs. Haidee Ewing Rankin, Baldwin City, Kansas.

"As monumental bronze unchanged his look:
A soul that pity touched, but never shook:
Trained from his tree-rocked cradle to his bier,
The fierce extremes of good and ill to brook
Impassive-fearing but the shame of fear—
A stoic of the woods—a man without a tear."

SUCH was the Indian sung by the poet, Campbell. What would he sing today? Wise was the word of Chief Hiamovi when he said, "A little while and the old Indians will no longer be, and the young will be even as white men."

"The forgotten man" is almost a hackneyed phrase now, even so soon after its coinage but the question remains, "Who is he?" The answer is multiple and among the many the American Indian should have his rightful place in the consideration of the American people. From time to time since the discovery of America and the founding of our nation the Indian has been introduced to the nation. The time given him in the lime light has been "short" and not "snappy". It is a long cry from the Leatherstocking Tales, from the traditional folklore of Hiawatha and Minnehaha, Laughing Water, to the "new Indian"; a long cry from the Indian so fond of freedom, roaming over his native heath to the Indian held within the limits of the reservation, often barren and unproductive, to the Indian, a ward of the nation.

Occasionally he has been dragged out of the shadowy past to remind the populace that he once existed. About seventy years ago a tobacco dealer conceived the idea that the Indian might serve the public as an advertising medium so for years he appeared as a painted statue, gaudy in paint, feathers and deer skin, "saluting all kinds of weather with up-

OTHER INDIAN RESERVATIONS AND SETTLEMENTS ARE FOUND IN FLORIDA (Seminoles), IN MAINE AND OTHER STATES

raised tomahawk, or, perhaps meeting all kinds of weather stoically with folded arms" speaking in silence of the tobacco for sale in the room from which he made his exits and entrances. The wooden Indian has passed, leaving only a few of himself in museums. But the live Indian is yet with us and the past few months he has been having one of his spasmodic introductions through the press, news and editorial columns, historical sketches, etc.

One recent article appeared with the headline, "No Hate for the Indian Now". Looking backward, it said that about the time Columbus discovered America, the Indian thought the white man came from heaven but later changed his mind and thought he came from some other place. He hated the white man from Maine to Oregon for he had plowed *their* soil and had made muddy *their* streams. Looking forward, "But all that is forgotten now (except in histories) and forgiven. At every opportunity our aboriginal brothers hang their war bonnets on every distinguished American, and on some Europeans besides. President Coolidge himself presented an unforgettable picture some years ago in turkey feathers."

A few excerpts from an address translated from the Sioux and presented to President Coolidge during his Black Hills sojourn contains many fine sentiments and requests. "You have seen much war-paint and feathers and dances. Those are things of yesterday, which mean little today and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life." And again, "Many of us are still children of the primitive world which has disappeared, and most of us have had little chance to learn fully the best things in the white man's way of life. Give us, Great Father, understanding, sympathy, patience and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship". Signed "Your Children of the West."

Last fall this heading appeared in a prominent paper, "Plains History to Life." "Signing of Medicine Lodge (Kansas) Treaty to be Re-enacted." "Here paleface and redskin hobnobbed in celebration of the treaty of 1867 which gave a kind of legal and moral sanction to the white man's seizure of the Indian birthright." This peace treaty "permitted the peaceful opening of the West, the construction of railroads and wagon-roads to the Pacific Coast without molestation by the plains Indians and allotted to each tribe certain reservations to which they moved and on which they since have made their homes." Scenes to be depicted were the basket weaver Indian, arrival of Coronado, the planting of the cross, the search for Quivira, the Lewis and Clark expedition, raising of the American flag in Kansas, the prairie trek, an Indian attack, the rescue of American soldiers, and the signing of the treaty ending the warfare." Hannibal Howling Buffalo, grandson of Chief Little Raven, one of the signers of the treaty was to assist in re-enacting the historical event; an address on "The Sign Language; Its Origin, Use, Value and Extent" was on the program and a practical

demonstration was to be given by John Levi of Haskell, by an address given in the sign language itself.

This celebration renewed the discussion as to what benefit has civilization brought to the Indian. One writer commented thus: "Considering the worth of the magnificent domain which he gave away and the miserable mess of reservation and blundering government guardianship which he got in return it is very handsome of the red man to participate in the celebration and enter into the spirit of the festivities. He might appropriately have observed the day as a day of mourning contemplating the sad estate of dependence and subservience into which a once proud and free and noble race has fallen."

Frank Zehn is one of the most noted Indian scholars and interpreters of the Northwest having rendered service to three of our Presidents. His mother was a half-blood Sioux and his father a member of Custer's regiment. In a recent and very interesting article Mr. Zehn tells the story of the dramatic ride of the Indian woman, "Moving Robe" against Custer's men to avenge the killing of her brother One Hawk. She closed her interview with, "I am a woman but I fought for my people. The white man will never understand the Indian. Eyas-henala! I have said everything! Nuwe! The end!"

Again, a recent publication, "Indian Removal" by Grant Foreman presents one of the most dramatic episodes of our history, the tragic migration a century ago of the Five Civilized Tribes, the Choctaw, Creek, Cherokee, Chickasaw and Seminole, from the southland to Indian Territory, "a movement that was marked by scenes of tragic misery and suffering unparalleled in the history of our country". One illustration will suffice. A small group of about one thousand Choctaws were given by the government "one blanket to a family" for the trek of hundreds of miles. Of the one thousand, eighty-eight arrived and these were mostly women and children. The white invader of their lands stripped them of their possessions, drove them forth in the name of civilization, and marked their journeys with tragedies.

These incidents are not presented as what, in modern parlance, is called "sob stuff" but "Lest we forget". For only by recalling and understanding and accepting the history of the Indian in our country can we be able to even approach an understanding of his present or be able to any degree to "Face the Future in Indian Missions".

So little space is granted in either secular or religious literature to the Red Man. Is it because they are so few in number? According to the government report of 1931 there are only 430,541 Indians in 193 tribes, living in 200 communities and reservations and using 60 languages. They are few, but, is responsibility measured by numbers? There was but one woman at the well. Do we not often fail to "bring to light" our Indian work? Is it because we have but three stations and one little "Olive Plant" at Celilo Falls, as Mrs. McBride so graciously called the new little Sabbath School in her address at the Home Mission Congress last year? Sometimes "fewness" challenges "greater responsibility".

Our usual sources of information

concerning the Indian are the secular press, news papers, magazines, histories (all written by white men), Wild West Shows, Medicine Lodge Pageants, Celebrations, Novels—"Ramona", "We Must March", "Laughing Boy", etc., and occasional articles in our church papers and magazines. We have now offered for our study a new book on "Facing the Future in Indian Missions". How many of us will carefully read it, let alone study it?

"The most significant event in the modern history of the Indian was the preparation and publication in 1928 of what is popularly known as the "Meriam Report", or, "The Problem of Indian Administration". This commission did its work so well that "it has converted the Indian problem into a responsibility and an opportunity". Mr. Lewis Meriam, who was the chief editor of this report is the author of Part 1 of our text, "A Social Outlook on Indian Missions". Part 2, "The Church and the Indian" is written by Rev. Dr. George W. Hinman, who at present is secretary of the Service Committee on Indians which was set up by principal mission boards to facilitate contacts between the United States Indian Office and the missionary agencies.

The purpose of the text is "to give a picture of the Red Man as certain of his friends see him".

Two groups of people have always been interested in the Indian; the missionary, whose motive remains unquestioned, though his methods may have been at times mistaken, being based often on personal rather than social interests, and the group responsible for the government in the new world, who have considered policies rather than the people themselves.

"Eager, self-sacrificing, sometimes unwise, . . . limited in personnel and equipment, the missionary led the way . . . the government followed. . . At first the government saw the Indian as an enemy, later on as a nuisance, then as a problem and now as a moral and social responsibility." The missionary and government groups are drawing closer together for "whatever their surface differences they have a common objective, the welfare

CHIEF OLD CROW AND HIS WIFE

of the Indian and in seeking this each needs the other."

"Those who read and study this book will see the Indian through the eyes of a friend who is also a missionary and through the eyes of a government expert who is also a friend."

THE INDIAN YESTERDAY AND TOMORROW

We may not know what the future of the Indian is to be but through study of the past and present we may determine what the trend of his future is likely to be. There never has been in the United States one great body of homogeneous Indians, who are alike in essential respects. Mr. Meriam has found but one thing in common with all Indians—"They all have Indian blood". And even this statement is questioned, for the free Negro slaves of the Indian are listed as Indians in government statistics!

THE REV. JOSEPH ROGERS AND MRS. ROGERS
For 42 years a Christian minister.

When white explorers and settlers first came to this continent they found the Indians a divided people, more than two hundred different tribes speaking over fifty distinct languages with dialects that practically added to the list. Had the Indians been one in language, customs and laws the story of America might have been different. But tribes were hostile to one another, each being ready to side with a different nation in the disputes of settlement, some with the Spanish, others with the French and again others with the British. They were on both sides of the Revolutionary War and of the Civil War also. "Only in the World War were all the tribes in the United States aligned on the same side."

Early Indian civilizations have been placed in five groups according

to the manner in which they secured their food. Two of the groups were hunters and hence nomadic tribes. The Indians of the great plains, notably the Sioux, were hunters of the buffalo which not only supplied their food but clothing and tepees as well. The Indians of the central Northwest were hunters of the deer, or caribou, not of the buffalo. The Indians in the Northwest were fishers and so had more permanent settlements. The fourth group were in the far Southwest and lived principally on nuts, roots, berries. The fifth group were agriculturists, some of them raising their crops by irrigation. Mr. Meriam has a copy of a Navajo sand painting which pictures the four principle "gifts of the Indian cultivator". At each of the four corners is a sacred plant guarded by a sacred bird; the four plants are corn, bean, squash, and tobacco—an interesting and informative study as well as picture.

TRIBAL GROUPINGS OF TODAY

Students of the social and economic conditions of the Indian of today suggest five tribal groups. In the first group are placed the village-dwellers of Arizona and New Mexico, the Pueblos numbering about 10,000, the Zunis, about 1,900, and the Hopis about 2,800. These tribes are cultivators of the soil but "despite the fact that since the coming of the Spanish explorers these tribes have been in contact with the whites, they are almost exclusively full bloods and have preserved much of their ancient culture and tradition." They have kept their native arts and industries, pottery, bead-work, basket and rug weaving. In almost every village there is found a Catholic church and a priest, thanks to the Fransciscan fathers.

The second group includes several tribes of non-village-dwellers of the semi-arid Southwest who continue to follow their ancient ways of living. The Navajos make their living largely by sheep raising, weaving the famous Navajo rugs and working in silver. They number 40,000 and have been "less touched by the work of either the government or missionaries than any other numerically important tribe." The Pimas recall the recent project of the dam which preserves, in measure, the water of the Gila River for their use, a project so advocated and worked for by Dirk Lay, you remember. They number about 5,000 and boast that their tribe has never killed a white man in warfare. The Presbyterians and Catholics have sent missionaries to the Pimas but the closely related Papagoes are reached practically only by the Catholics. The Apaches, "old marauders and raiders" numbering about 5,000 are included in this group. They raise cattle, do day labor on the railroad and irrigation projects, work in lumber camps and mines, and pick cotton. For years the Apaches were prisoners of war in Florida and their children continued to be prisoners after the tribe was transferred to Alabama and again later to Fort Sill, Indian Territory. Largely through the efforts of Rev. Henry Roe Cloud, a full blood Winnebago, an act of Congress was passed giving them their liberty.

The third group is made up of tribes who have changed from their primitive mode of living because of the coming of the white man. Buf-

falo raising was taken away through extermination. Dr. McGillicuddy, surveyor and Indian agent in the Sioux country during the troublous times of the Sioux wars and the Custer massacre, told Mr. Meriam that the extermination of the buffalo was fostered and encouraged by the United States army officers in command of the territory, because they believed it was easier to subdue the war-like Sioux by cutting off the food supply of men, women and children than by engaging the warriors in battle. (Text) Some of the tribes included in this group are the Sioux in the Dakotas and Montana; the Blackfeet, the Flatheads and the Crows, also in Montana; the Shoshones and Arapahoes in Wyoming, the Utes in Utah, and the Nez Perces in Idaho.

The fourth group lives in the area "where whites not only largely destroyed the resources upon which the Indians depended for a living, but themselves settled there in large numbers, adapting the natural resources to their own use." The farming lands in this area are likened to a checkerboard because of the distribution of the land by the allotment system. "It is checkerboarded with both red and white men, with perhaps an ever increasing proportion of white." The two races living in such close proximity are naturally intermingling. An incident occurring in the State Teachers' College at Talequah, Oklahoma, affords an interesting illustration of this condition. Students were asked to rise, indicating their Indian blood. More than half rose, many of whom were fairer than many of the whites.

This group includes beside many other tribes, The Five Civilized Tribes, the Osages, Kiowas, Comanches and Potawatomies, all of Oklahoma; the Chippewas of Minnesota; the Sioux of the eastern part of the Dakotas; the Winnebagoes, Omahas and Sioux of Nebraska; the Oneidas, the Chippewas, the Winnebagoes and Menominees of Wisconsin; the Choctaws of Mississippi; the Cherokees of North Carolina; the Klamaths of Oregon; the Yakimas and Colvilles of Washington.

The fifth group is comprised of Indians in and about our cities in all parts of the United States. They are mostly mixed bloods and seeking a place in the American civilization. . . "The tide toward the cities is running strong, too strong to be checked, and this group is bound to increase."

The future of the last three groups "lies in the direction of a gradual merging into the economic and even the social life of the dominant civilization."

We can readily see that the task of the Christian missionary who would serve the Indian of today is vastly different and more difficult than it has been in the past, although not involving as much danger and hardship. The Indian life of earlier days was relatively primitive. The things missionaries had to do then were simple compared with the complexities they face today and will face increasingly in the future as the Indians seek to find their place in our modern civilization. In the days of the pioneer missionaries the challenge was to work *for* the Indian people. Today the challenge, even greater and more difficult, and, therefore more stimulating, is to work *with* them. (Text)

UNDERSTANDING BETWEEN THE INDIAN AND THE WHITE MAN

How aptly Dan Crawford gave the title "Thinking Back" to his exceptionally interesting and informative book that through its pages we might put ourselves in the place of the African and so think with him. It is just as essential that we "think Red" if we would understand the Indian and wish to be his helpful friend.

Since missionary endeavor aims to reach the religious nature of man we should seek first an understanding of the religion of the Indian. It is agreed that the Indians are a deeply religious race; they believe in supernatural power and forces, forces of good or ill, which may be appealed to and propitiated. Many of their beliefs which seem superstitious to us are to them truth itself. We should be kind in our judgments. An Illustration is found in our text. A little Indian lad just outside the building in which lay the superintendent very ill, was stoning an owl. Upon being severely rebuked the lad replied, "I *have* to do it. . . He has come for the superintendent." A little friend "fighting the forces of death as he understood them to save his friend." The Indian engages in many practices strange to us but very real to him; that spirits are in everything; that measures must be taken to release the spirit before the animal is killed; that food must be placed on the grave to sustain the spirit in its flight to the Great Beyond; that feathers are attached to a prayer stake that the spirit of prayer may fly to the god of rain, etc. The practices done in faith and ignorance are often condemned as pagan and wicked. "It is for white people not to condemn and attempt to destroy but rather to enrich, and by education and substitution to eliminate that which is obviously false and detrimental." (Text)

Now, what does the Indian think of the white man? This question was answered at the National Conference of Social Work held in Minneapolis in 1931 by Mrs. Ruth Muskrat Bronson, a Cherokee Indian, a graduate of Haskell, the largest Indian school in the United States.

From the point of view of their attitudes toward the white man and the white man's civilization, Mrs. Bronson recognized three broad classes of Indians, and these three classes she illustrated from her own family and her own experience. First, there was her grandmother born when the Cherokees were yet in Georgia and North Carolina, happy in their homes and farms. White men wanted their lands so a new home was provided for them in the Indian Territory, a strange place to them. They did not want to go so the President sent federal troops to "assist" them. "All ages were represented, not only young and hardy but the old and feeble, men, women and children, babes in arms and babies born on the way. So many persons died on the way that the journey is referred to as the "Trail of Tears". Naturally these Indians hated the white man and wanted nothing to do with him.

Second, there was Mrs. Bronson's father, "seeing clearly that the good old days were gone beyond recall, and that somewhere, somehow, the Cherokees must find a new way for the future. But he himself did not know

how or where to find it, nor where to turn for help or leadership. Never could he gain self-confidence or any sense of security." But he did not retreat. He and many more stuck it out, knowing the general direction they had to face but not knowing what step to take. "Bitter as was the life of the old grandmother, the life of the father was more difficult still."

Third, the group of young Indians of which Mrs. Bronson is an example. "They not only seek the new way, they know how to go about finding it in education, work, persistent effort, the willingness to distinguish good from bad among white people and to welcome all who proffer helping hands. This group is the growing one, the one that especially offers to white people of today the opportunity to atone for the sins our forefathers and predecessors committed."

There are a few young Indians of today like the grandmother. More are like the father. They will accept help but will not seek it. Mr. Meriam's hope is that the new Indian Service, with the co-operation of the missionaries will reach them in large numbers, and do for many more of them what the missionaries have done for a few in the past.

DIFFICULTIES

Both missionaries and government workers believe that their real difficulties are with the white man rather than with the Indian. Every one knows the havoc wrought among the Indians by liquor, and distilled liquor was introduced among them by the white man. Ever since 1802 the government has tried to control the sale of liquor to the Indian. Prohibition itself brought a new set of problems. How the troubles will increase with the recent antiprohibition wave of sentiment! The exploitation of the Indian is another grave difficulty. In some jurisdictions the government has tried to protect the Indian and his interests but perhaps more often the exploiter by some hook or crook has gotten in his work. Many illustrations or incidents are given in our text of the common practice of exploitation. Another great difficulty has been the attitude of many government employees. Mr. Meriam feels that it is "vitally important that both the churches and the government exercise particular care in the selection of the persons they send into Indian work. They must make it possible for Indians to have contact with fine types of white people."

There are opposing views on Indian Questions. Dr. Carlos Montsuma, an Apache physician, has a large following based on his sentiment of, "Let my people go." This group would do away with the Indian Office and all its work and treat the Indians like any other citizen.

At the other extreme is a group who feel the only safe course is "in keeping all Indians under the federal government's Indian Office."

Between these two extremes is a third group which "generally agrees that the goal is the assimilation of the Indians into our social and economic life, and that the permanent existence of the federal Indian Office is undesirable." "Social progress is not reached in a quick run. It is achieved step by step over a considerable time." The object of this group would be to "furnish a gradual and

safe transition for the Indians from their status as wards of the government to free and independent citizenship."

After deploring the commercializing of the "picturesque Indian" by the white man, Mr. Meriam closes the chapter with this thought. The real task of both missionaries and persons in government Indian service is one of racial adjustment. The Indians must be helped to find their place in the white civilization or to modify their life to meet the changed conditions which that civilization has brought. The whites must be led to deal justly with the Indians and to extend to them a real opportunity."

GENERAL POLICIES FOR MISSION WORK

A program for aiding the Indian in his readjustment to modern life should include all the essentials of right living as set forth in "The Four Essentials of Education": (1) maintaining health, (2) earning a living, (3) having a wholesome family life, and (4) finding suitable recreation for body, mind and spirit. The modern progressive missionary ministers not to spirit alone, but ministers, as Christ ministered, to all human needs. Healing the sick and feeding the hungry are held to be just as important a part of his services as preaching. (Text) The missionary of today does not follow what has been understood as an exclusively missionary program but he co-operates with the government in its social and educational work. His first task is to make friendly contacts with his Indian brother, win his respect and approval and so bring him to the point where he will desire to follow the way of the missionary in the spirit as well as in "things". To do this it is necessary to keep in close touch with material needs as well as spiritual. Missionaries to the Indians should be especially trained workers and not have to "practice" on the Indian or learn at his expense. Our text argues well for this point and urges the most careful co-operation with the government which is almost invariably the better equipped to render a secular service to the Indian. It recommends that the missionaries should continue to be pioneers in the interest of the Indian. As they introduced schools and hospitals among the Indians, later to be taken up by the government with more adequate means, so they should blaze other as yet unknown trails that the government might follow later. This discussion is rather unique and well worth reading and considering. It is summed up thus. "The general policy of Protestant missions should be not to compete with governmental agencies, not to duplicate them when they are efficient, but to devote their energies to the special field of religious education, to such other activities as the government is not carrying on adequately, and also and particularly experimenting with new activities and new methods which if successful may be adopted by the government, as has repeatedly happened in the past. . . . Such a policy may involve no small measure of self-sacrifice on the part of the missionaries and their supporters in the churches."

HEALTH AND EDUCATION

The health of the Indian is a matter of grave concern not only for the Indian himself but for his community

for disease makes no racial distinctions. The most common diseases among the Indians are Tuberculosis, Trachoma, Venereal Disease, Diseases of Infancy and Childbirth Complications.

It seems tuberculosis was introduced with the coming of the white man and the Indian has no preventive measures. Special contributing factors to this disease are diet, living conditions and often dire poverty.

Trachoma, a disease of the eyes, is not fatal but often results in total blindness when untreated and it is highly contagious. Again living conditions are a contributing factor to this disease as is also the unwillingness of the Indian to submit to examination and treatment.

The diseases of childhood are often fatal and are due largely to lack of care and poor diet. A baby left motherless is usually put at once on a menu for an adult which in itself is often anything but nutritious.

The beliefs concerning childbirth amount to superstition and are exceedingly difficult to overcome.

Standards of sex relationships seem to have been higher and better observed by the Indian under the old tribal relations than at present.

Would the ordinary safeguards of the white man help in the control of these diseases among the Indians? Would a Department of Health, sanitation laws, housing regulations, quarantine laws, vaccination laws, doctors and nurses, free clinics and hospitals, visiting and school nurses be of help?

To meet the situation the government supplies doctors, a few dentists, visiting and hospital nurses and hospitals and sanitariums for the tubercular. Marked progress has been made in this service during the past twenty-five years. An illustration. Ten years ago one reservation hospital was equipped with two wards, twelve beds, a staff of two doctors for both hospital and field work among 2,000 people, an untrained nurse, a cook, a house-keeper and a janitor. Now added to that equipment are two private rooms, a nursery and seventeen beds for the tubercular in a separate building; the staff now has two doctors, five trained nurses, two field nurses, two cooks, two house-keepers and two janitors. Needless to say the attendance has greatly increased because of more satisfactory equipment, and last spring the first clinic was held.

If the government is supplying this health service to the Indian it is asked why the co-operation of the missionary is needed. Three elements enter into the problem of health service. The first is to supply the necessary service, the second, and far more difficult, is to persuade people to avail themselves of that service and the third and most difficult, is to help the people to so change their manner of life that preventive measures may be introduced and accepted and practiced. One can readily see how missionaries are of the utmost aid in gaining the last two points.

Twelve ways are listed in which the missionary may make her contribution to health service on the reservation and these are elaborated upon in the text.

Persuading Indians to use health service.

Reporting cases to doctors.

Transporting Indians to hospitals.

Visiting the sick in hospitals and carrying messages between the sick and their friends.

Helping mothers prepare for confinement at home.

Recognizing early stages of serious diseases.

Teaching proper feeding by example and instruction.

Holding clinics in mission buildings.

Giving first aid at out-stations.

Traveling with the doctor.

Nursing during epidemics or emergencies.

Holding religious services at the hospital.

"Experience indicates that educational work in advance of a clinic prepares the way for it. and makes the people not only eager to come but willing to submit themselves to some tests that often prove alarming if not more or less understood in advance." (Text.)

(To be continued)

PROGRAM SUGGESTIONS—FACING THE FUTURE IN INDIAN MISSIONS

By Mrs. E. D McKune, Canton, Ohio.

The following Program suggestions were presented by Mrs. McKune at the W. M. S. Convention, and are printed by request.

The following suggestions are taken from *"Potlatch"*, a big Scrap Book of bulletins, leaflets, plays, pictures, etc., on the American Indian, collected from our own and other Boards, and from "here, there, and everywhere." Material classified according to History, Early Mission Work, Art, Music, Health, Devotional material, etc.

"Potlatch", according to Mrs. Jeannette Alter, who christened the book, refers to the Indian "Gift" or "Give-Away Feasts" at which a Chief to gain honor, places all of his possessions before his guests, they to take as they choose. The following Program ideas are *merely suggestions*—just *Potlatch* spread before you! Should Program Leaders find ideas which they can use or adapt to make inspiring and convincing Programs, this "Potlatch of Suggestions" will have served its purpose.

I. *Introduction*

1. *What is the Purpose of the Study?* (See Introduction to Text)

Note 2 Divisions of Text; Writers; Reservation Map in front of book; Chapter headings.

2. *Quiz.* (Written, each correcting own paper; or may be Oral)

a. Draw rough outline map of Western U. S., indicating chief Indian Reservations (Later check with map in Text, or enlarged map Leader draws on blackboard or paper).

b. Which state has the most Indians? the least? How many in your state? At Tama? At Warm Springs Reservation in Oregon? (See *World Almanac* or *Annual Report of Commissioner of Indian Affairs*)

c. What is an "Indian"? Has he come to the "End of the Trail"? Is he a vanishing race? (Text, pp.3,15.)

d. Give five words suggested when Leader mentions word "Indian". (Leader write on board. Which words describe the "Indian of Today"?)

3. From this *Quiz* lead naturally to discussion of Indian of Past and Present (Text, Ch. I, II)

II. *Reference Sources* — (With much helpful material easily available perhaps groups will want to make "Potlatch" and use to supplement Text)

1. *U. P. Women's Board, 904 Publication Bldg., Pittsburgh, Pa.*

Textbook—60 cents; "How to Use"

—25 cents; Teaching Pictures—50 cents; Leaflets, plays, etc.

2. *Department of Interior, Office of Indian Affairs, Washington, D. C.*

Free Bulletins. Following are especially good: "Indian Schools and Education"; "Origin of Indian"—Bulletin 10; "Social Heritage of Indian Girl"; "Annual Report of Commissioner on Indian Affairs"; "Indian Music"; "Health-Reprint No. 1277", etc.

3. *Council of Women for Home Missions,* 105 *E. 22nd St., N. Y.*

Free Literature. Following bulletins good: "Interest and Problems of Indian Boys and Girls"; "Young Indians"; "Indian Questions — Old and New": "Impersonations—Ramona, Apache Woman, Comanche Woman", etc.

4. *Missionary Review of the World,* 156 *Fifth Ave., N. Y.*

The July-August, 1932 issue (2 months in 1 magazine) is Special Indian Number—25 cents. (*Good*)

5. *Monthly Publications of Indian Schools.* For sample copies write to:

Haskell Institute, Lawrence, Kansas; The Bacone Indian, Bacone, Okla.

6. *"Indian Truth".*

995 Drexel Building, Philadelphia. Ask to be put on free mailing list.

7. *Denominational Boards.*

(Text, p.213 gives addresses). Y. W. C. A. Headquarters; Girl Scout Headquarters, etc.

III. *Methods of developing Indian Programs.* (Adapt to subject matter desired)

1. *Topic-Discussion Forum*—Leader stresses *Questions* or *Problems* suggested in chapters, then after discussion, has the opinions of writers of Text fully stated.

2. *Indian "Pow-Wow"* (Details for Indian Peace Pow-Wow in July-August *Missionary Review,* p.442)

3. *Good-Will Flight to Chief Indian Reservations.* (Map Study and Travelogue. Use pictures, and Indian craft and hand work freely).

4. *Research Meeting* (Divide into groups or "tribes", each group doing Research work on such topics as the following: (Consult *Public Library, Index of Text, Above references*).

The Indian in Local or State History.

Indian Religion and Religious Feasts.

English words of Indian origin.

Origin of the Indian.

Indian Womanhood.

Missionaries to the Indians.

Indian Mounds.

Indian Music.

Collect Indian "curios" for exhibition.

Indian Art—Yesterday and Today.

Make comprehensive lists of "Things Indian Gave White Man" and "What White Man Gave Indian."

5. *"Youth Movement" Program.*

Discussion of questions asked by Indian Youth. (See leaflets on *Questions—Old and New* from Council of Women for Home Missions—suggested above)—also the Young People's Text Book *Indian Americans* by Winifred Hulbert.

IV. *Charts, Posters, Invitations.*

Indian pictures, painted or pasted on cardboard; striking quotations from the Text with or without pictures.

Appropriate original invitations are easily made on cut-out arrow head; tepee; drum; pottery; canoe; silhouette of Indian head; tomohawk (symbol of Old Relations, between Indian and White, and Peace Pipe, symbol of Present and Future); Dennison Indian-head stickers, etc. We suggest in detail 2 types of invitations:

1. Sketch wampum belt on paper or cloth, to resemble one given William Penn, showing Indian and White Man clasping hands in friendship (See American History for picture). Below Sketch, or on inside page of folder, announce Time and Place of Meeting and Write:

"In Christ there is no East or West
In Him no Red nor White
When hand clasps hand in loving deeds
They're brothers in His sight."

2. Rev. R. G. Smith of Tama, Iowa, suggests that Mission Study Groups use this *real* Indian invitation: When Indian feast is given, invitations are small sticks sent to the desired guests. Upon arrival at the feast each Indian presents his stick, whereupon a mark of red paint is placed on his cheek to identify him as a bona fide guest. Thus uninvited guests can be detected. This invitation is fun! Try it!

V. *Devotional Services.*

Scripture (suggested in *Magazine Pragram Calendar*)

February: "I will seek out my sheep"—Ex. 34:2-5, 11, 12, 29.

March: "Glad tidings of good things"—Rom. 10:10-15.

Prayer Cycle—2nd and 14th Days; 2nd, 30th, 31st Days.

Poems such as "An Old Indian Woman" (p.443 of July *Missionary Review*)

Stories relative to our Indian Missions.

Background Music such as "Land of the Sky Blue Water", "By the Waters of Minnetonka" give *atmosphere.*

Pictures such as "The End of the Trail", "The Appeal to the Great Spirit", "Ramona".

Indian version of 23rd Psalm (10 cents per 100 published by M. E. Board, Cincinnati, Ohio.)

VI. Have the following *fostered* or *hindered* mutual understanding between Indian and White Man?

a. The Liquor traffic (Text, p.30).
b. Land possession (p.32).
c. White civilization.
d. Indian ideas of religion (p.20 ff).
e. Racial differences.
f. Tourists and Wild West Shows (46).
g. U. S. government and government doles (p.38).
h. Catholic and Protestant Missions.

VII. *Debate.*

1. Resolved that an all-Indian College shall be provided for the Indian.

2. Resolved that the Federal Land Office, for the good of the Indian, be abolished.

3. Resolved that attendance at religious services in Government Schools be compulsory.

VIII. *Plays*—Tested and Tried (Order from our Literature Department)

Where the Trails Cross—15 cents.

Two Thousand Miles for a Book—25 cents.

The Old Order Changeth—10 cents. (Publication of Reformed Church Women's Board)

America for Americans—15 cents. (Delightful Junior play. Lutheran publication).

IX. *Impersonations* and *Original Dramatizations.*

1. *Three Generations of Indians*—Ruth Muskrat Bronson, father, and grandmother (in costume) (See pp. 330-331; Text, pp.26-28; *Womens Missionary Magazine,* Sept., 1927.

2. Impersonate conversation with Indian girl or woman (Leaflet *"Native People of U. S.—Questions and Answers"* by Mrs. J. C. Alter—3 cents—Literature Department.)

X. How do you evaluate such quotations as:

1. "The early colonists fell on their knees; then on the aborigines".

2. "We created the Indian problem by stealing the land; the Negro problem by stealing the Negro to work that land" (God and the Census).

3. "When the whites killed the Indian it was a battle; when the Indians killed the whites it was a massacre" (*Many Moons Ago and Now*).

XI. *Reading List Aim: Every Woman read one Book.*

See Lists of books on Indian: *Text* p.217 ff; July 1932 *Missionary Review of the World.*

Consult Public Library.

XII. If *refreshments,* why not serve foods for which White man is indebted to the Indian?

The Seventy-Fifth Anniversary

ALL ENDS OF EARTH

By W. B. Anderson, D. D., L.L. D.

THE celebration of the Seventy-Fifth Anniversary of the United Presbyterian Church should be a great praise service. Our much beloved brother, the Rev. R. McCheyne Paterson of India, often calls attention to the fact that "Jehovah is enthroned in the praises of Israel". This Anniversary should lift high the praise of God above all else. The greatest peril confronting the "success" of this Anniversary is that of our praising ourselves for what we have done instead of pausing in wonder to view what God hath wrought.

One of the clearest strains in the anthem of praise at this Anniversary will come from the "ends of the earth". In nothing has God more signally blessed our Church than in its foreign missionary undertaking. In a remarkable way this union of churches was dedicated to the missionary enterprise. One of the distinguishing features of the resulting Church has been its missionary zeal.

Mingled in this song of praise are the voices of 65,000 of our brothers and sisters in foreign lands grouped in two synods, eleven presbyterials, 248 organized congregations, and 692 unorganized groups. This is a mighty host in itself, and the volume of its praise must inspire every United Presbyterian to profound thanksgiving to God that He has sent to these the life-giving gospel of His Son.

It has been suggested that these days of economic confusion and financial strain are not appropriate for a time of anniversary celebration. Rather this is the most appropriate time. We are in great distress. There are great breaches in the walls of Zion that are needing repair. We are tempted to a spirit of consternation. We must pray as never before, for only God can give us the courage, steadfastness, love and power to face the future.

We cannot but deplore our little faith, our imperfect obedience, and our retreats where there should have been continued advance, and we cry out to God for deliverance. Yet it is good to turn often to view what God has wrought for us, that in the days of our need we may make known our requests with thanksgiving. So in this festival of joy, let our petitions be borne to the throne of God on wings of thanksgiving.

STEWARDSHIP

By Bishop Ralph S. Cushman

Awake my soul the night is spent,
And day is calling o'er the hill,
Almighty Christ, take thou my hand,
And strengthen me to do thy will.
Ambassador of God to men,
Help me to live thy love again.

O Christ, we gaze up at thy cross,
There learn our stewardship from thee,
There learn our faithfulness to prove
Until we cross the shining sea.
Ambassador of God to men,
Help us to live thy love again.

JUBILEE YEAR

A story like this one, written by Mrs. Jeannette C. Alter who, with her husband, labored so faithfully among the Indians at Warm Springs, thrills us and makes us go forward courageously.

The mission work here was begun in 1874 among the Wasco and Warm Springs Indians, and has been carried on by faithful missionaries ever since.

At present the work is under the leadership of Rev. Arthur Petrie, the membership is eighty-one and a session of three Indians has the oversight of this church.

In 1890 the General Assembly transferred to the Women's General Missionary Society the management and support of the work among the American Indians.

"BILLIE CHINOOK"—INDIAN

By Mrs. J. C. Alter, Mt. Hermon, California.

WHETHER he had some tribal relation to the Chinook Indians, or because he was expert in the Chinook-Jargon dialect, we may never know, but "Billie" he was called, though he was enrolled at the agency as William Parker.

Always recognized as chief, in his earlier days he was a redoubtable warrior, leading his men against enemy tribes, and many scalp locks hung from his belt, as trophies, on his triumphal return from the war path. Later he was chosen to act as guide to John C. Fremont, the Pathfinder, and for faithful services rendered, he was awarded a medal by the President.

But it was his Christian life and influence that won for him a name, beloved and revered beyond his own tribal relations.

Captain John Smith, the first Christian agent, appointed under Grant's Peace Commission, to the Warm Springs Reservation, found Billy ready and eager to listen to the Gospel message: a turning point in his life and a leader in the "Jesus way", among his people.

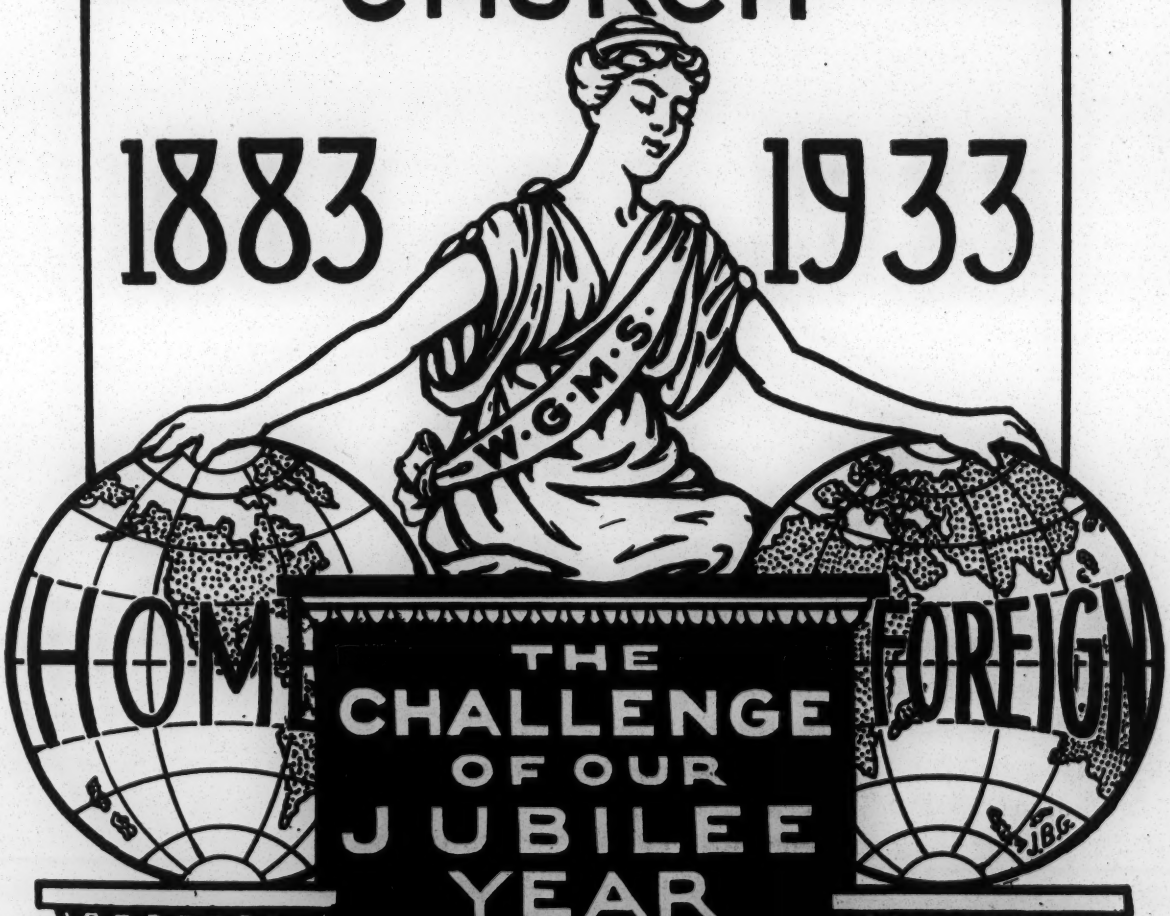
After he had passed from this life, they loved to come in and talk of him —almost invariably they would end with a sigh and exclaim—"O, Billie! hias-closch man" (very, very good)!

A LOYAL SOLDIER

When our soldiers were unsuccessfully engaged with the Modoc chief, "Capt. Jack" and his men, in the lava beds of Northern California, where securely entrenched and hidden, they were picking off the soldiers within range, the commander, convinced that it would take Indian to fight Indian, sent for the Warm Springs Scouts, and Billie, with eighty picked men, responded to this S. O. S. call, and, after hurried preparation they marched away, singing, not a war song, but one of the Psalms which *"talked to God."* They arrived at the scene of action and after reconnoitering Indian fashion, they reported at headquarters that they had located Capt. Jack but it would require time for the encounter and capture and they asked provision for three days. Whereupon the commander, with an oath, declared they wanted extra rations for a feast and that one day's rations would suffice. They received the meagre supply of food in silence, marched away, and, at the end of the third day, they returned, bringing Capt. Jack, with them, a prisoner of war after a severe three-day's engagement with but *one day's allowance of rations.*

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH

1883 1933



THE CHALLENGE OF OUR JUBILEE YEAR

A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE

A SAFE LEADER

An agency clerk related this story to me, showing Billie's fine example and leadership in the tribe. For years polygamy had been practiced among them in common with other customs adhered to in good faith, and when an order came from Washington, that superfluous wives must be put away, it awakened a rebellious spirit and trouble seemed to be brewing, which Billie promptly squelched by appearing before the agent and the angry group of his people gathered there; his speech marked a turning point in the life of the tribe. "Our old life and customs have met those of the white man, and we must face the new way. If the great father at Washington has made this new law for us, I accept it for myself and for my people." He chose his oldest wife to remain with him, making provision for the others, apart from his home, and the malcontents followed his example in this, as in all matters pertaining to the new ruling of "Father Washington."

In earlier days, the Wasco tribe lived beside the Columbia River, near the present site of The Dalles, Oregon. Their dead had been laid away — perhaps for generations — on "Memoloose Island," a sacred spot dedicated to tender memories. For years after, these graves had not been molested, but one morning we heard a terrible wailing at the Indian village, and a messenger came to tell us that some white ghouls had plundered those graves of everything they might convert into money—old, rare trade beads, silver coins, one man boasting he had sold a number of Indian skulls. A fierce spirit of resentment was aroused, especially among the young bloods, some urging indiscriminate war against the white race, but again our good friend Billie stood between with his wise counsel. "No", he said, "our hands have never yet been stained with the white man's blood and it must not be in our new day, and you know", he continued, "for every drop of the white man's blood shed, our own would flow in rivers" (a sad but true commentary on Indian history), so, once more the Indian hatchet was buried, but for days we could hear the old women, out on the hills, wailing for the desecrated graves.

A GREAT CHRISTIAN

Years have passed and Billie has long since gone home, but in memory I can see him as he received us on our arrival at the Mission, his sincere, dignified welcome and constant friendship, his Christian leadership and example as elder in the little church, a precious legacy indeed.

But we were not long to have his helpful life with us. One morning an Indian rider threw himself from his pony at our door, with the brief message—"Billie, Wake-si-ah memoloose" (Billie Dying).

Hurriedly we prepared for the nine mile trip up the mountain to his home, where it seemed as if the entire tribe had gathered about the door. The Agency doctor who accompanied us, made a hasty examination, shook his head, saying—"Pneumonia, a hopeless case!" A steady stream of his people passed, each taking his hand, as he sought to gasp out a farewell message. Then he asked us to sing the 23rd Psalm, and tried to fol-

low the words. We knelt in prayer and spoke to him of the blessed assurance that he would soon realize. The doctor thought Billie might last through the night, but before we reached home, the rapid beat of a pony's feet was heard coming behind us, and this time the message—"Billie memoloose!"

We shared the grief of his followers in what seemed an irreparable loss. Even the godless government employees were deeply impressed, for his consistent Christian life had been a rebuke to them in their careless indifferent attitude toward religion. An all-night prayer meeting followed Billie's death, and eleven young Indian men—the flower of the tribe—under conviction of sin, decided to follow in the "Jesus road," as a result of their leader's example and counsel. Billie's body rests in the little burial ground in the foot hills, and cut in the simple stone that marks the grave is a facsimile of the medal he had won for faithful service, as scout and guide—two hands clasped together, in peace, the peace passing all understanding which is his now in the presence of his Lord and Savior.

A snap shot of Billie was found, and from it a lantern slide was made. The notice of pictures always drew an appreciative crowd, and, on this night they came not knowing what awaited them. When at last, Billie's picture was thrown on the screen, profound silence followed, perhaps some thought their old friend once more among them, then, like a wave, the name—*"Billie!"*, swept over the assembly, and a helpful, quiet talk from the missionary, at this psychological moment, melted stoical hearts to tears, and there followed sincere, loving testimonies, expressive of the thought—"He, being dead, yet speaketh."

TWENTY-THIRD PSALM

An Indian Version

The Great Father above is a Shepherd Chief. I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I lie down satisfied. Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful. Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip but afterward He gives me a staff to lean on. He spreads a table before me with all kinds of food. He puts His hands upon my head and all the "tired" is gone. My cup He fills till it runs over. What I tell is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "BIG TEPEE" and sit down with the Shepherd Chief forever.

The Missionary Review of the World.

Monthly Concert of Prayer for Missions
January 18, 1933

OUR WORK AMONG NEGROES

THE *United Presbyterian* for January 5, 1933, and the *Christian Union Herald* for the weeks of January 8 and January 15, 1933, will contain full information on all phases of this topic. An extra copy of the *United Presbyterian* of January 5 will be mailed to all pastors to supply material for leaders and others. In addition to this there have been sent to each pastor a copy of the Mission Study Book, "At Work in the Homeland," "The Message of the Home Mission Congress," and "The Annual Report of the Board of American Missions." Leaders and helpers in the meeting can secure from their pastors these sources of material for the meeting.

Full treatment of the following subjects and many more will be found in these sources:

1. Suggestions for the Devotional Service.—*The United Presbyterian* and *Christian Union Herald.*

2. Topics for Prayer.—*The United Presbyterian* and *Christian Union Herald.*

3. The location and character of our 13 Negro Missions.—*The United Presbyterian.*

4. Adjustments recently made by co-operation with the public school.—*The United Presbyterian.*

5. The number of lives served and homes reached by our missions.—*The United Presbyterian.*

6. The standing and character of our Knoxville College.—*At Work in the Homeland*—p.61.

7. Value of Christian Education in the development of the Negro—Message of the Home Mission Congress—p.127.

8. The nature and evil of Race Prejudice.—Message of the Home Mission Congress—p.49.

9. What the burning of our school building at Henderson last spring meant to our work.—*The United Presbyterian.*

10. The story of the Bill of Sale of "Bob Michael."—*At Work in the Homeland*—p.76.

11. Annual Report of the W. G. M. S.—*The Womens Missionary Magazine,* July 1932. *The Womens Missionary Magazine* for August 1932—"Negro Special" and the Monthly Message in Negro Department.

Did you know that the five greatest centers of Negro population in the United States are all north of the Mason and Dixon line? Did you know that in the last ten years the increase of Negro population at the North was twice as great in actual numbers as in the South, and many times as great in percentage of gain? Would you like definite information as to the remarkable educational gains which have been made by the race in recent years, its improved health and increasing life span?

Send for "Recent Trends", 4 cents postage, R. B. Eleazer, 703 Standard Building, Atlanta, Ga.

The Laymen's Foreign Missions Inquiry

From the Minutes of the United Presbyterian Board of Foreign Missions, November 14, 1932

FOLLOWING discussion of the Laymen's Foreign Missions Inquiry, this statement was recorded in the minutes:

1. After one month's careful consideration of the aims and purposes of the Laymen's Foreign Missions Inquiry, as explained to us by its representative in April, 1930, we approved its plans without assuming obligations, and also approved its securing a representative group of United Presbyterian laymen to cooperate with it; the widely published statement, however, that the Inquiry was "sponsored" by the United Presbyterian Church is inaccurate and might easily be misinterpreted.

2. We cordially thank the Inquiry, and the members of its Commission, for their generous contributions in time, effort and money, in so far as these were directed to a candid study of the foreign missions enterprise as defined by the Church and conducted by it.

3. We purpose to continue to study with care the recommendations made to us by the Inquiry, as presenting the point of view of its Commission, although most of their recommendations are not new in substance. Many of them had previously been incorporated in our expressed policies and are in process of adjustment to the conditions in our fields, while some of them had been rejected.

4. We question the completeness of the information on the basis of which the Commission has drawn its conclusions. We cannot accept its estimate of the essential moral worth of the ethnic religions, nor its measure of the progress made by Christian missions in serving those of other faiths. We cannot accept its judgment of the attitude of missionaries to peoples of other races and faiths, nor its definition of the theological tenets of the missionaries representing American Churches generally. We cannot accept its estimate of the fitness of missionaries in general to accomplish their task, nor the esteem in which Christian foreign missions are held by governments, by representative civil officers, and by a great number of thinking Christian and non-Christian nationals. We cannot accept its test of the vitality of the indigenous Churches, nor its estimate of the place of the Church, with its divine dynamic, in bringing men to the knowledge of God in Christ.

5. We repudiate any adherence to, or any sympathy with, the Report wherein it is a deflection from the fact that Jesus Christ is the only and eternal Son of God, Who made atonement for the sins of men by His death on the cross, Who rose from the dead, Who is personally alive, Who by the presence of the Holy Spirit controls and energizes the Church in its divine mission to all mankind, Whose infinite love will not be satisfied until it has been made known to every creature, and Who ultimately will have rendered to Him the loving and joyous adoration of all the world.

6. We regret the Inquiry's method of dealing with the Report, handing

it to the Boards in manuscript form to be considered a confidential document until published, and at the same time inaugurating a world-wide campaign of publicity in which were released to the press from the Report copious quotations of such sections as would most certainly arouse doubts in the minds of the public with respect to the wisdom and integrity of those responsible for the Christian Foreign Missionary Enterprise.

7. We trust that the volume of facts secured by the Inquiry and submitted to the Commission as a basis of its study may be made available for the use of the Boards.

SOME POINTS OF DIFFERENCE

By W. B. Anderson, D. D., Secretary of the Board of Foreign Missions of the United Presbyterian Church, Philadelphia, Pa.

THE views of our Board on the Report of the Foreign Missions Inquiry have been repeatedly set forth. There are some points at which the Board quite heartily agrees with the Inquiry, in matters of policies and methods. At some points the Report is to be commended to Mission Boards and missionaries for their serious consideration and resulting action. It may help to clear our thinking to state some of the general points at which United Presbyterians disagree with the Report and its conclusions.

1. (a) The Report was written from the point of view of Christ's being one of the world's founders of great religions.

(b) We believe that Jesus is not the founder of a religion, but that He is the only begotten Son of God, bringing in His incarnation a revelation of God Himself, dying for our sins, rising for our salvation, living with the Father, and vitally energizing His Church through His Holy Spirit. To bracket His name with that of founders of religions, is to take all Christian meaning out of foreign missions.

2. (a) The Report assumes that the Church is a human organization.

(b) We believe that the Church is composed of all who have found God, and because of faith in Him are obedient to Him; that Christ dwells in His Church, ruling, guiding, and energizing it; that He has commanded the Church to give His gospel to the world through witness of life and lips. This commission with its implications is the Church's mandate for foreign missions.

3. (a) The Report treats religion from the point of view of a philosophy of life. Its aim is the gathering of all truth from all sources and from the sum of truths gathered perfecting a world religion.

(b) We believe that Jesus revealed the art of living. His gospel contains the perfect philosophy of life, but He came not only to reveal truth to men, and to teach men how life should be lived, but to give them power to live life according to the purpose of the Creator; that men stand helpless before what is even a perfect revelation of truth until they be vitalized through regeneration wrought through faith and transformed in life through obedience.

4. (a) The Report recommends that missions should co-operate with all

other religions in seeking for truth, each religion recognizing the value of every other without attempting to disturb allegiances to creeds and practices.

(b) We know that there are statements of truth in every religion, and that much good is to be found in individuals professing faith in them. We cannot but see that notwithstanding the statements of truth contained in these religions, they have in them elements of essential evil that work moral and social disaster to individuals and to society. We do not believe that the gospel contains any teaching that will work evil to individuals or to society. While ethnic religions contain some statements of truth, none of them contains the declaration of Jesus Christ and His vital power to free men from the guilt and power of sin. For this reason, the gospel of Jesus Christ must supersede the ethnic religions.

5. (a) The Report recommends that there be a minimum of preaching as such to non-Christians, and that evangelism as such be eliminated from educational, medical and all social institutions.

(b) We believe that the preaching of the gospel is the very heart of the missionary's effort. Loving philanthropy must be a part of the declaration of the gospel of the love of God, but those enjoying the benefits of this philanthropy must be given to know that its source is the love of God in Christ. This is not a defense of such "preaching" as may be a barren reiteration of doctrine or exhortation, but a defense of the declaration in the spirit of love that Jesus Christ is the Saviour from sin. This is the very heart of the missionary enterprise, without which that enterprise is futile.

6. (a) The Report announces that missionaries generally are not well qualified for their work.

(b) United Presbyterian missionaries are chosen with exceedingly great care. The first question is one of spiritual qualifications and missionary motive. These are of prime importance. The standard of intellectual and professional qualifications is high . A college degree or its equivalent is required, and in addition to this most men missionaries, and many women missionaries, have post graduate professional training. Many missionaries have honorary and earned post graduate degrees. Several have had the distinction of Government recognition. It is almost inevitable that some mistakes should be made or that some missionaries should fail. Taken as a class, they are persons above the average not only in Christian devotion and accomplishment but in personality and professional fitness. To reach the great masses of the population of a country, many missionaries are needed with varied capacity, temperaments, social background, and professional training. Within the circles of the Mission are found such a variety. Judged by their achievements, the United Presbyterian Church can be justly proud of its missionary force.

Our Church can afford to read this Report deliberately and examine the value of its criticisms. There are bound to be many changes in methods and policies, but there cannot be any change in the Christ or in His gospel which the Church has been commissioned to preach to all the world.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

ONE HEARER

By Miss Frances E. Brown, Sargodha.

What an adventure it is to go into a city, not knowing into what street one will turn or what house one will enter, yet assured that our Father will lead to hungry-hearted ones who are ready to hear the message! One morning in Zafarwal during Sarah Daugherty Training School for Bible Women we had overwhelming proof of such leading.

Miss Samdu and I went into Zafarwal, passed one street and then another, and turned into the third without knowing why we chose that one. Again we turned, then suddenly stopped at a doorway covered with sackcloth, and asked permission to enter. The woman within was a Mohammedan of high class. She seated us, but seemed devoid of the usual curiosity about missionaries. Her young daughter and a servant immediately disappeared, and the woman refused to call in any of her neighbors that they might listen too. For nearly an hour she listened to the message of salvation, interposing an objection here and there, but in reality listening well. In the end she seemed to have no answer except, "If the Khan Sahib were here he could give you an answer." Her husband, the Khan Sahib, is teacher of Arabic in the local high school for boys.

Mrs. Alter told me later that the Khan Sahib has been especially bitter against Christianity and had made a definite request to all the missionaries to let his wife alone! She had never before heard anything about Christ except her husband's railing against Him. To us was given the privilege of telling her of our Lord's love and sacrifice for us. Pray that the seed sown may bear fruit unto eternal life.

SOMETHING NEW

"Nothing new under the sun?" The village people who gathered here for Summer School rather think there *is* something new, since they saw the pageant "Gateways of the Bible", translated by Miss Fleming and presented by the girls in the Boarding School. A drama is dear to the Indian heart, but this had a new element in it, nothing less than Dennison crepe paper costumes sent all the way from Chicago by Miss Fleming's sister!

After the opening chorus "Unfold, O Bible Gateways", "Faith" and "Love" opened the gates that "Truth" might come out to speak. She is followed by "Light" who was attended by five wee ones arrayed in yellow like rays of the sun. After repeating verses about light from God's Word, they sang, "The Light of the World is Jesus". These were followed by others, dressed as various flowers, who repeated verses about the unfailing promises, about God's love, about joy, courage, and guidance, and sang another chorus.

The final scene depicted a Christian woman reading her Bible and testifying to daily blessings from His Word. One by one "Light", "Joy", "Hope", and "Peace" quote to her verses which fill a daily need. Then "Service" gives the final message about the many voices in this world calling for help. *"Therefore in the Name of the Christ Whom we serve, open the gates of His Word unto the whole world."*

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

AMONG LUXOR WOMEN

By Mrs. R. W. Walker, Luxor, Egypt.

One of the Bible women has been made very welcome in a section of the city where there are a number of Berbers living. They talk very little Arabic but usually understand more than they can say. In some homes, some of the house work continues after the Bible women enter. Not so, in the Berber section. These poor women are not easily disturbed during the lesson.

They often say, "We can't answer you, but we know what you are saying". Of course Sitt Badur puts the truth and the stories in the most simple way possible for them. If for any reason, she misses a day, they go to her house, and inquire the reason, asking is she is angry with them.

One day, one of them was sick, and Sitt Badur went out and bought a simple dose of medicine for her, giving it to her, but praying that God would bless it to her use, and telling them about the "Great Physician."

The next week, this woman was well, and very grateful for her healing, but she had brought a friend to meet the Bible woman, who had been ill for a long time. They all thought that no doubt this "Good Physician" could heal her too, but that it would be better to take her to His House so that He could see her, since she had been ill for so long. They asked "Don't you know where He lives? Don't you go to see Him?"

They are dear simple women.

In company with this same Bible woman, one day, we happened on a house, where neither of us was acquainted, but where the only child of the house had just been buried. Of course their sorrow was great. The women begged us to come in, and "Read some words over some water, and let us drink the water to cool the fire on our breasts."

I had noticed that very thing done a few days before by a Coptic priest, so I understood what they meant. The priest did give them a very earnest talk about the Home prepared in Heaven for believers. I could not help but feel that he was taking far more pains with them, because of my presence, for so often the priests do not spend much time with the women when they are in deep sorrow. After his talk, he prayed in the old Coptic language, over the water jar, then sprinkled the water from the jar about on the women, and they drank all that was left. I had not realized at the time that they thought it would cool the fire in their breasts, however.

But we had a wonderful opportunity on this day, to explain that only Jesus who is the Water of Life can quench that thirst and longing in our hearts. It did seem to quench them too, and they begged us to return.

Mournings for children are so much easier on us, for we can talk with such confidence about the Home prepared for them.

When calling the other day we stopped at the house of one of the women who recently joined the church. She was sitting up in bed, holding the little baby, about two weeks old, and her other baby of one and a half years, the older one all broken out with measles.

Her mother and brother had just arrived from Suhag to visit her, and one of her Mohammedan neighbors was there welcoming the guests. After she had gone out, the brother said, "Is that woman a Protestant too?"

We laughed and said "She is still Moslem in name, but aren't our Moslem women nice?" He answered "I certainly thought she was a Christian". The sick woman told him that it was all because the Americans send out Bible women who teach the women in the houses, and they learn the

Bible, "as well as we Christians do, even better sometimes." I said, "That is not the only reason, for we have some women like your sister here, who are neighborly with their Moslem sisters, treat them kindly, and sometimes influence them to attend church with them, until they get to knew the other women at church and feel at home with them, in church."

Then she spoke up and said "You have no idea how frightened Sitt Om Hegaggi was the first time she went to church. She had not thought much about it till she reached the door almost, then she got scared, and wanted to turn back, but I insisted that she come on, so she braced herself and said 'Bism elah, ir Rahman ir Raheem' (an expression with which they always begin their Mohammedan prayers, and means "In the name of God, the Merciful and Gracious") and I said 'Yella bena ya Ukhti' (Come on with you, sister) 'and she went in almost trembling, but when you all spoke to her kindly, and told her it was nice to have her there with us all, she was very anxious to go again the next Sabbath."

One morning a tourist from near Boston, called at the Mission house, telling us that she had found a nice, clever little Moslem boy whom she would like to put in our school, and she would pay for him.

On further conversation, she said that she did not want him to become a Christian, for she had travelled a good bit and she knew that people were better satisfied with their own religions, but she did want him to know how to read and write and speak English as well as Arabic.

We explained to her that our boys all had Bible lessons, and we could not take him in, unless he could enter the classes with the other boys. She asked if religion were forced on the boys and we assured her that it was not, so she was quite happy to leave it that way, and we were too.

The lady returned to spend the winter in Luxor again this winter, and of course looked up her boy. I am not sure how satisfied she was with his progress in English, during the year, but we and all of his teachers are delighted to report that he is always ready to tell the Bible stories first, and to repeat the Bible verses, though no one gave her that information.

I am sure that he would be at the head of his class in other work also, for the ones who are careless about attendance in Sabbath School are also careless about their regular school work, and *vice versa.*

As a rule, we crave the support of your prayers as much as of your money, but in this case the child, Nubi, is going to succeed without the prayers of the donor.

When we can have both, prayers and money, the result is even more evident.

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

SONS OF THE MUEZZIN

By Mrs. Leander Finley, Khartoum

In the Boys' Home this year there are six new little Moslem boys from six to eight years of age. All seem happy in their new home and all are starting off well in school.

Two of these six boys are brothers, Hassan and Abd el Hameed. We first saw these boys almost three years ago. One day their father brought them and their older brother, Abd el Lateef, to us and wanted to put them in school. We told him we could not take them free and he said he could not afford to pay fees for them. They were such clean, bright looking boys that we hated to lose them.

When we returned from furlough last year we found Abd el Lateef here in the Home but the two little broth-

ers had not come. Abd el Lateef led his class in school last year and is a very fine boy. We were very happy when he returned this fall and brought the two little brothers with him and also a sister who is in our Girls' Boarding School in Khartoum North. Hassan and Abd el Hameed are fine little black boys and give promise of doing as well in school as their older brother has done. It is a joy to hear them tell Bible stories at prayer time each evening.

Their father pays three dollars a months for the three boys. This amount does not cover the cost of taking care of them but it is all the man can afford to pay and we felt we must not lose the opportunity of having these boys in school.

This family lives in Costi, a large native town, about two hundred miles south of Khartoum, where the father is the "muezzin" of the mosque. It is his duty to climb up in the minaret of the mosque at five regular times each day and give the "Call to Prayer" to all Mohammedans. He has a set speech for each different time of the day. In the early morning he tells the people that prayer is better than sleep. Then he always proclaims that "there is no God but God and Mohammed is his prophet".

For this work he receives about twenty dollars a month. Is it any wonder that he could not pay the full fees of seven dollars and fifty cents a month for each boy in school? Besides keeping the three boys and one girl in school he must support his wife and baby son and mother-in-law at home. This man is a faithful servant of Mohammed yet he sends his children to a Christian school for their education. We pray that these children may learn to love and serve Christ. Perhaps they may some day spend their lives in striving to bring others to Him even as their father spends his life in calling people to be faithful to the prophet, Mohammed.

JOURNEYING MEDITATIONS

By Miss Marguerite McClellan, Khartoum.

This is written on the Nile River boat which goes from Shellal to Wadi Halfa. The boat is clean and comfortable but the heat reminds me that I am approaching the Sudan.

AN UNUSUAL JOURNEY

The "City of Harvard" arrived in Alexandria Saturday afternoon, October 1, and we were met by our friends there who had been standing on the dock from 2 o'clock until 5 while passengers and crew were being vaccinated for smallpox because some of the crew had chickenpox.

I was the only passenger to disembark at Alexandria and I felt a little depressed on leaving the boat with its dear passengers. I almost wished I had to come to the Sudan by way of Karachi. It was a delightful three weeks I spent on the "City of Harvard". I felt I was attending a short school of missions conducted by distinguished and efficient leaders from seven different denominations and eight fields. Our morning Bible study, conducted thus far by Dr. Paul Harrison and Mr. Nesbit, was inspiring, discussion and prayer groups were also most helpful, and the whole atmosphere of the boat was restful and congenial. The smoking room was not used for the purpose intended but for our prayer meetings for all the passengers, 37 in number, were non-smoking missionaries; some of the officers of the boat are total abstainers from liquor and tobacco, and none smoked in our presence.

Some rough weather for several days made part of the journey unpleasant, more especially for a few, but it also added zest to the conversation as each had his own tale of falling out of bed, of being knocked about, or of narrowly escaping collisions with baggage and other obstacles. But though the Atlantic was rough, the Mediterranean was beautiful and calm, and we all revived.

PRAYER PARTNERS

The missionaries on the "City of Harvard" repeatedly spoke of being humbly grateful that they are permitted to return to their work or to enter the foreign service for the first time. Personally I feel that the Lord is giving me a second chance and that I should be able to serve Him much better than before. I know so many more comrades in prayer than I knew before I came out the first time, and I have been so filled with a sense of their interest in the work that I can profit from past mistakes and begin each day with confidence, knowing that many have asked God's blessing on the day's efforts.

A SPIRIT OF SACRIFICE

I believe that many women at home are more sympathetic with our people here than ever before. I know many who would like to have enough money for the education of their children, or at least for a head of lettuce as a treat for the family occasionally, but it is not possible at the present market prices of farm products. But these women realize even in these times that American women are blessed above all other women in the world, and they are willing to share their pennies.

There are some juniors throughout the church who have as much of a vision of helpfulness as do their elders. One little five-year-old out in Kansas is so much impressed with the needs of the mission fields that he wishes to give his junior leader something for the heathen everytime she sees him in his father's store. This little worker listened with wide open eyes and sober face to stories about our children here in the Sudan, and when I was leaving he brought some of his toys, including a much prized scrap-book, the first he had ever made, for me to bring to Africa. After turning his treasure over to me he said wistfully, "I suppose I'll never see it again." It was then that his mother and I had the opportunity to explain to him that our children would greatly prefer the blank book in which they could paste pictures for themselves to the one he had made. This little lad has a mistaken idea of the needs of our children at present, 'tis true, but he has the spirit of love and service which makes true missionary workers.

I pass on to you a thought which often came to me while I was at home. I talked in more churches of other denominations than I did in our own. I noticed that the members of other denominations on the whole asked more questions than did our own women. Why is it? Is it that our women know so much more about our work that they don't need to ask; because they feel they should know so much that they are ashamed to ask; or does our Scotch reticence make us hesitate? The foreign work is your work, your investment, and we long to tell you of it. But it is so difficult to write the things we would have you know.

It is the feeling of many of the missionaries who were on the "City of Harvard" and of others whose opinions we hear and read that never has the harvest seemed more promising. God seems to be opening doors while pocketbooks are empty. Surely this means that if we do not have as much tithe to pay and additional money to give as offerings, that the Lord intends for us to pray and not to cease.

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

A PRAYER FOR TIMES LIKE THESE

Help me, in times like these,
To braver be;
Trusting, each trying day,
For strength from Thee.

Help me to keep my faith
When funds are low;
Guide me to wisely plan
The way to go.

Help me to learn to smile
Beneath the load,
And lift some struggling one
Along the road.

Help me to walk by faith,
And not by sight,
Knowing, in God's good time,
All will come right.

By Mary K. Miller.

* * *

LAYMEN'S FOREIGN MISSION INQUIRY

In 1930 a group of Laymen decided to investigate Foreign Missions. They selected India, China and Japan as their fields of Inquiry.

While these people went out independently yet before going they asked for the co-operation and benediction of various mission boards, promising to report their "Findings" upon their return. The report was made to the boards November 18. Several weeks in advance of this date bulletins were sent out to the secular press and many people are confused and disturbed.

There are some commendable points presented in this report but many of them are not new discoveries, and there are some that are not in accord with our beliefs. There is the idea set forth that Christianity must join hands with all non-Christian religions to fight atheism, materialism, etc. It is suggested also that Christianity goes forth to share what she has and in turn to receive what other religions have to offer. We reply that we do not go forth on a quest. We have found the desire of the human heart—the abundant life through the living Christ. We go out, impelled by His love and in obedience to His command, to tell the good news to those who know it not.

They suggest that schools and hospitals should not be used as evangelizing centers. We believe that "Christ is our motive; Christ is our message", in schools, in hospitals, in villages, in homes and in churches. That is what we have gone to tell people and every institution is an opportunity to give that message.

The whole report deals largely with "mechanics" and ignores "dynamics". There is lack of consideration of the spiritual values, no recognition of the use of the Bible, of the power of prayer, of the transforming power of the Holy Spirit.

Whatever is of value to the boards in this report will be carefully considered but the church of Christ if it is true to its commission will put evangelism at the center of all its work. That Christ meant His program

to be carried out is certain because He promised that His power and His presence should go with those who obey this command even "unto the end of the world". The very life of the church depends upon her obedience to the Master. To quote Dr. Duff: "The church that ceases to be missionary, ceases to be evangelical, and when it ceases to be evangelical it ceases to be a Church of Christ, however apostolic it may be in outward form and ceremony."

Let us not be unduly disturbed about the report. The church has been carried forward through the ages by those who believed that the Gospel is not merely a medium of culture, not simply a system of education, not primarily a philanthropic message, but that it is the *power of God unto salvation.*

* * *

MISS ANNA Y. THOMPSON

Word has just been received that a cable has come announcing the death of Miss Anna Y. Thompson, beloved missionary in Egypt. Miss Thompson has been confined to the hospital in Cairo for many months. For sixty-one years Miss Thompson went in and out of the homes of Egyptian women teaching them and leading them into the more abundant life. In a coming issue we shall present something of her life story.

* * *

DEATH OF REV. J. N. COTTON

Word has come of the death of the Rev. J. N. Cotton, of Canton Bend. Reference is made in the Negro Department to his long illness. Mr. Cotton was one of our faithful and efficient laborers among his own people.

We wish to extend our sympathy to the family who are in sorrow and also to the co-laborers in the field.

* * *

QUESTIONNAIRE

1. How many Indians are there in the United States?
2. Name five Indian tribes.
3. What is "Potlatch"?
4. Who averted an Indian massacre?
5. Crepe paper costumes went on a long journey for what purpose?
6. What is a Muezzin?
7. How do Ethiopian boys and girls sleep?
8. Where did three tiny tots walk two and a half miles to S. S.?
9. Where is knitting "Rainbow Sweaters" the craze of the town?
10. What does the "sky-band" indicate?
11. Who is the new Secretary of Literature?
12. Who is the new Statistical Secretary?

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

A NEW YEAR'S PRAYER

I want my heart made pure, dear Lord,
I want to know and love thy word;
To be all glorious within,
Freed from each spot and stain of sin.

I want the New Year's opening days
To fill with love, and prayer, and praise,
Some little things to do for Thee,
For Thou hast done great things for me.

I want some other soul to bring
To Thee, my Savior and my King.
For Thou will not by prayer deny,
For Thou canst all my wants supply.

Another year has passed, the door of opportunity is closed. We cannot open or retrace our steps, our work for the year is completed, and God in His wonderful goodness has led us through the opening portals of a new year, and as we begin these duties may it be with this prayer. We know of ourselves, we can do nothing, but trusting in Him for strength and guidance, we go forth in His service. His guiding hand has blessed us each day of 1932, and we know He is willing and able to guide us all until the journey of life is finished.

In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days.
And may we, Lord, in godly fear
Serve Thee through all the coming year.

MRS. H. C. CAMPBELL JUBILEE

The books for the Thank Offering are closed. However much we might wish to change the amount, that time is past, but with renewed gratitude to Him we can begin to lay by for the new year our Thank Offering, our expression of gratitude. He expects us to show our gratitude for blessings received from His generous hands.

Our Thank Offering is a love offering, and is always given cheerfully and lovingly because He gave His all for us. Trusting in Him, may we go forth in His name. Our prayer we raise. May we in godly fear serve Him through all the coming year.

PRESBYTERIAL THANK OFFERING SECRETARY AND THE LOCAL SOCIETY

In all presbyterials Thank Offering secretaries have been elected to have charge of this department in the presbyterial. These women are much interested in the great work and desire to help each of their societies. The duties of the secretary of the local society is to keep the subject of gratitude before the members each month in any attractive way. Sometimes the secretary wonders how to present the subject in a new form. If you will consult your presbyterial secretary she will tell you of her plans for the presbyterial work, also give plans used by other societies. She will appreciate it very much if you will ask her for this help, rather than have her tell you what she wishes done.

Another way she can help you is by being present at at least one meeting of your society each year. In that way you learn to know her personally, and she can give to the society her enthusiasm and earnestness as she sets forth her plans for your work.

If the presbyterial has a good secretary she should be reelected year after year. She becomes very valuable to you as she develops with the work. She too can help you more as she becomes better acquainted with you and your possibilities. If you will read again the honor roll of the Presbyteries of 1931 in the July, 1932 Magazine you will find that the presbyterials on this roll, for the greater number of years, have had the same Thank Offering secretary each year. It is a great mistake to frequently change this officer of the Presbyterial. One year of service is too short for any one to become acquainted with each society and its possibilities. She, too, cannot make plans for advanced work and carry them into each society and see the results of her planning all within one year.

Our presbyterial Thank Offering secretaries are faithful and are anxious to be helpful to you. You can help her by:

1. Answering promptly any communications you receive from her.
2. Sending to her any plans that have worked successfully in your society.
3. Inviting her to a meeting of your society. (If you have one on the subject of Thank Offering, that is the one she would enjoy and also where she would be a real help).
4. Invite her to give your annual Thank Offering message.
5. Send your report blanks to her as soon as your Thank Offering is sent to your Presbyterial treasurer, which should be before December 15th.

CONGREGATIONAL THANK OFFERING SECRETARIES YOUR DUTIES

T hank Offering Box in Every Home.
H ave a part in each Monthly Program.
A rrange early for Ingathering. Advertise, Advertise!
N ote the List of Supplies; order promptly.
K now the Needs of each Field, present them interestingly.
S end report to Presbyterial Secretary before December 31.

"There are ferns in the garden of the soul, as well as flowers. The flowers grow best in the sunshine; the ferns grow best in the shade.

"There is the fern of Patience, and the fern of Long-Suffering and the fern of Meekness. And the great Gardener of the soul delights in the ferns and purposes to save them from destruction by the garish day.

"And so He takes us into the shade —the shade of disappointment or the shade of sorrow, or the shade of sickness and pain. But it is a very blessed shadow, for it is the 'Shadow of the Almighty.' And here the ferns flourish and the cloudy day makes the garden beautiful."—Jowett.

Follansbee, W. Va.
December 1, 1932.

Dear Mrs. Milligan:

As Thank Offering Secretary of the Y. W. M. S. of the 1st United Presbyterian Church, Steubenville, Ohio, I have been authorized to send the report of our three societies' Annual Thank Offering for 1932. Will you kindly have *The Womens Missionary Magazine* give it in their next issue?

Women's Missionary Society ..$194.00
Young Women's Missionary Society $469.63
The Roma Beatty Circle $106.30

Total $769.93

Our Ingathering was on November 13th.

Thanking you sincerely,
Mrs. R. E. Crawford.

Life Members

SENIOR LIFE MEMBERS
$25.00 Each.

November1, 1932 to December 1, 1932

9. Mrs. Hannah M. Johnson, Kansas City, Mo.
10. Mrs. Goldie Nicholson, Kansas City, Mo.
11. Mrs. Ezra Groves, Kansas City, Mo.
12. Mrs. W. J. Guthrie, Los Angeles, Calif. By Ida Woods.
13. Mrs. Hugh Thompson, Lexington, Mass. By Mrs. Annie C. Ross.
14. Mrs. John A. Foster, Cambridge, Mass. By Mrs. Annie C. Ross.
15. Mrs. W. J. Wade, Los Angeles, Calif By her sister, Miss Moore.
16. Mrs. Peter Dick Campbell, Pittsburgh, Pa. By Mary M. Hill Mission Circle.
17. Sarah H. Ochiltree, Pittsburgh, Pa. By her sister, Emma Ochiltree.
18. Mrs. Jesse Phillips Robertson, New York City. By Lillian M. Robertson.
19. Belle McComb, New York City. By Lillian M. Robertson.
20. Mrs. J. Campbell White, New York City. By Mrs. W. Y. Cherry.
21. Mrs. Nancy Boyd, Fresno, Ohio. By her daughter, Mrs. Norman Levy.
22. Mrs. William Atkins, Boston, Mass. By the MacLeod Class.
23. Christine MacVicar, Boston, Mass. By the Ebenezer Class.
24. Anna M. MacLeod, Boston, Mass. By friends.
25. Jessie M. Carmichael, Boston, Mass. By Mrs. Anna Stoddard.
26. Sophia MacQuoine, Boston, Mass. By Mrs. Anna Stoddard.
27. Mrs. W. V. Campbell, Wilkinsburg, Pa.
28. Cora Wallace Purdy, New Sheffield, Pa. By her cousin.
29. Mrs. Lillian McKissick, Kirkwood, Ill. By the Anna McClymonds Missionary Society.
30. Helen Graham, Waterman, Ill. By her mother, Mrs. Janie Graham.
31. Mrs. Margaret Stewart, Chicago, Ill. By a friend.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago,Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Philadelphia Presbyterial, Wallace Memorial Church, Washington, D. C., had a very important meeting recently. Hear the story as told by Miss Kensil, secretary of Y. W. work in that presbyterial:

"A committee of the Bethella Shaw Guild had cooked a most appetizing supper. The table was aglow with candle light but brighter than the light of the tapers was a group of teen age girls. Would they like to begin a new missionary circle? Of course! That was why they had come! So—you are being introduced to the Flo White Circle—20 members. The president is Margaret Sangster. The Guild is sponsoring this new child. If you happen to be visiting in the city of Washington the first Wednesday of the month, you are urged to run over to the church at 7:30 p.m. and see the girls at work."

Conemaugh Presbyterial, Blairsville Church, has a new society, the Anna Hamilton Mission Band. There are ten members. The president is Dorothy Campbell.

Delaware Presbyterial, Walton Church, has a new society also. Some of the members of the Janette Howland Missionary Society which recently transferred to the senior division, met with the young women and organized the Y. W. M. S. with eighteen members.

2nd Springfield in Xenia Presbyterial has organized a new society. It is to be called a Young Women's Missionary Society. Miss Ruth Hughes is president.

Cleveland Presbyterial has another new society. Cuyhoga Falls organized a Girls' Circle on November 4. The name is,—The Dora Arveson Circle. It had its first regular meeting on November 25, its first topic of study being Ethiopia.

YOUNG WOMEN'S SPECIAL CORNER

A letter from our special worker at Gorei, Mrs. Ruth Lobaugh Walker, has but recently come. She speaks of the school over which she presides now that Mr. West is in Sayo looking after some building operations. She says—"There are two good teachers to help with the native languages and a part time teacher that takes the grind of teaching the alphabet. I take turns with him but am glad I can have a rest. We have twenty girls and twenty-five boys in our school although there are seldom more than forty out at one time.

We have six boarders, boys, who have put in a plot of peas recently. I insisted that the peas be weeded so the boys have worked hard on them without so much as a murmur. Today one of my friends of eight years, a mother of one of the pupils, came to call. I took her out to see the boys' garden and she threw up her hands in horror at the weeding of a field of peas. Peas should never be weeded for the weeds help them to find a place to hide from the burning sun

of these months and also find a climbing place for them! The crop she insists is quite as good as if weeded!—And so I learn. But why would the boys not tell me? It seems that it is easier to do what one is told than to take the trouble to explain why it should not be done.

You would be amused if you could see us lined up on the church veranda when the bell rings. The girls have been busy this rainy season making sweaters and they look like children of a 'Rainbow Empire' indeed. Red and yellow and blue alternate. The girls are as proud as they can be of their accomplishments. The knitting craze has struck the town since we began. One sees carpenters standing in their doorways knitting away since there is no carpenter work to do. One woman learned from a school, bought wool which cost her $9.00 in the Indian shop here. She made a lovely sweater of many colors and sold it for $12.00. Her gain does not seem to be much but it is a start on some work for women to do other than selling strong drink.

Several of the girls have made knitting needles from wood and have begun sweaters for themselves or for some other member of their families. They spin with great patience some native thread from the poor native cotton, twist it into heavier thread suitable for a sweater and if possible get some dyes and color it. I have seen a great many about the town on children other than my school girls. It is only those who come here that I can give yarn to for I do not like to make beggars of the whole lot of them. I make the girls do some sort of work for the school or for me before I give them wool for I know how easy it is for them to become dependent upon us.

The girl I wish to tell you about is called Banchi Yigazu. Her name means, 'By you all are ruled'. She came to school one day about three months ago, and as usual I hesitated to permit her to come because she had been married and divorced. I have tried several of that kind and not one has turned out a suitable girl to have with the others. But she promised to remember our laws and since we have a mixed school this year, it was very important that she be watched well. She applied herself very well and before long had mastered the alphabet. I noticed that she was having trouble with her throat so sent her to the doctor, who said that she was so diseased that she needed injections at once. Again I was at a loss to know what to do. She showed promise but I knew that she could not go far unless she could have the right care. I talked it over with her and she finally agreed that when she was in good condition she would work to repay me for the money I should spend for her medicine. And so she continued at school and now at the end of three months she has advanced three grades, can read and write very well, her own language. She is especially clever with the Bible lessons and we have found her of valuable assistance with the Women's meetings and in visiting in the homes.

Not long ago she came to me with tears in the eyes, saying that her mother was leaving Gorei to go to a place some distance away and that she could not remain in the home of her step-father during that time. She felt so badly at having to leave school that I offered to try to help her to find a place to sleep and would let her work here for her food. She came and stayed with us more than two weeks, for we never could let her go. She found a mat and made herself a bed on the floor of the dining room, where she would be near us at night. She was happy as a bird, singing and knitting and reading through the evenings, and when her mother came back two days ago, she begged to be allowed to remain with us. I thought she ought to be in her own home since I had no Boarding School for girls and since we had no proper place for her in our own tiny home

and asked her why she wanted to stay here rather than go home. She answered that in Ethiopian homes there was always fighting and argument, nothing was clean and there was no light at night to see to read or knit, that she liked helping us the little she knew to do for us, and please, wouldn't I 'let her stay and continue to sleep on the cement floor?' How I wished that I might have her and many others to give just these things that she saw were different from her own home, but the time is not yet, I fear. Her sad story makes one wonder how she can have much faith left. She married at the age of fifteen, and within three months her husband was told by the witch doctor that he should not have married. So he divorced her and she had to go back to her mother. That is two years ago and she has remained a widow through that time. When she marries again I wonder if she will not have more to say in the choosing of the husband than she had the first time. Surely education will do that for our girls—they will want to have better homes than those from which they came.

It is dark and I cannot see what I am writing now, so you will have to read what you think I wrote, not what I write. I could light a candle but that means delay and I want to get this letter done right now so that it will not have to wait another week. Post goes tomorrow and after that we do not think of writing letters until a post is due the next week. It must seem strange to you at home to have that kind of schedule I imagine.

Next day:—As you see this did not get finished last night so I hasten to do it now. School runs until 12:30 and after lunch we manage to have an hour until time for language lessons. Instead of resting I will get my letters off. We are having parents' day tomorrow and there is some preparation to make before that time. The government school opened this week and I think it is a good plan to have the parents in to look over our school and see how it is conducted. They can thus better judge between the two schools. We lose many pupils each year to the government school for they are able to make offers beyond our ability. They give bars of soap weekly to each one—and many manage to get *more* than one! These bring a good price in the market. The pupils are given coats, too, and are invited to feast at the Palace! Of course we can not offer so much. But we are not ashamed of our teachers or our course of study and are always glad to have visitors."

Mrs. Walker has made a request or two. In speaking of the letters which she has received from societies asking for study helps, she says:—"Tell them to write us telling what they do *not* know so that we will know where to begin when we write to them." She also says that letters full of questions are easiest to answer so feel free to ask for what you wish to know.

DIFFICULTY OVERCOME

In every walk of life there are plenty of difficulties. Even in the realm of nature difficulties may be noted, trouble experienced. Sunshine and shadow intermingle, one predominating at one time and the other again. The day that begins in sunshine closes in darkness. Sometimes darkness reigns throughout the day. We have those who foretell the weather days ahead. Sometimes they are correct, more often they are not.

In life's experience, sunshine is present, but there is no way of knowing just when the shadows may fall, difficulties begin.

It is said that wherever a difficulty begins it may be settled. If it be a matter of the mind, it calls for a mental adjustment. Physical difficulties or spiritual troubles must be dealt with from their proper angles. Of course body, mind and soul are interdependent, a difficulty of one part affecting the other two.

These past few years have been

beset by difficulties. No one has escaped. If it happens that one expresses herself as not having met reverses of any kind, the neighbors,—all of whom have suffered—immediately create a difficulty for the so-called untouched one.

However it is easy to criticize. We have been told that little brain is required for such an exercise but it takes real gray matter to speak constructively. When things are hard, there is likely to be tension. When there is tension, a break is easy to make.

A story is told of how a difficulty away out in California was met and overcome. A cement company located its factory in the midst of an orange-growing territory. Soon the trees began to die. The leaves were coated with lime dust. To make matters worse, the smoke and soot from the factory added to their blight. The orange growers were much disturbed, almost driven to the courts. The manager of the cement factory did not assert his independence and declare that it was a free country and he could carry on if every tree died! Instead he hired a chemist, a geologist and other advisers to see what might be done.

The lime dust was caught and became a fine fertilizer which the farmers bought and used about the trees, thus making for better and bigger oranges. The smoke was caught and the resultant soot converted into chemicals and dyestuffs. The difficulty which might have ended in an expensive lawsuit with no one but the attorney the gainer, was overcome. Both parties were satisfied for profit came to both. It all came about because one man used his brain constructively. Yes, and the farmers were willing to give the cement factory manager time to effect success.

This same principle is applicable in a missionary society. Difficulties may be ironed out if parties interested wait patiently, not forcing the issue. If one is inclined to be officious, since you know the failing, just overlook the weakness, remembering that no one is perfect. Another may seem to shirk her responsibility. It may be only shyness. Encourage her to step with you and never hint at her lack of initiative. One may be of the "mouthy" type, priding herself on "always speaking out no matter if it does hurt for it is the truth!" A dead silence on your part has quite a curative effect,—if not at once, surely in time. Difficulties which might be met are almost endless.

If we can only remember to practice the Golden Rule—doing unto others as we would that they should do to us—difficulties will diminish in importance even to the vanishing point.

It does not pay for us to stand on our rights to the point of breaking friendship. It is a good deal easier to destroy friendship than to mend it when broken. The cement factory manager spared no effort or expense in holding the friendship of the orange growers. Was it worth all it cost? Would it have been better for both parties to stand on their rights no matter what the end? If the mutual advantage of all concerned can be enhanced, would it not be better to turn "a difficulty into an asset"? Difficulties may be overcome if we are willing to take the right road.

The Agnes Ballantyne Circle of 1st Xenia, Ohio, popularly known as "A. B. C.", presents its new book. Its mottled blue cover tied with white ribbon and lettered in white is quite pleasing. It has the distinction of having as one of its sponsors the worthy editor of *The Womens Missionary Magazine!* Miss Agnes Ballantyne's picture looks out on you. She is to be guest speaker at one meeting.

There is a place for an installation service. Incidentally, every society might magnify the position of officers by holding such a formal service. A guide for such services, is available from the Literature Department.

Methods

Not so many year books are being made in this season of the year. The holidays claim a good deal of the time of our young women. However, if you have news you would like to broadcast, there is more available space in the methods department now than almost any other part of the year. Did you have an exceptional program, one that might be an inspiration to another society, tell of the outstanding points. This is one way to "let your light shine".

The Dora B. Whitely Circle of the Canonsburg church is honoring the Jubilee year of the W. G. M. S. in its year book—this in the cover. It is gold tied in blue. The year's theme is "The Torch of Light".

The society is divided into five groups—A, B, C, D, and E, each group serving twice as the program personnel. At the beginning of each program is listed the "Lighter". Guess what! Either Mrs. Hartlieb of Houston, Pa., or Mrs. J. M. Heagen, 215 Greenside Ave., Canonsburg, can give full information.

One meeting is to have a demonstration, the subject not given. At another time "The Torch of Light" is to be presented.

The Woodland Avenue, Philadelphia, Ann Judson society has a very colorful cover on its new year book, —pearl gray bordered in shell pink. The scene on the cover is a moonlight sketch effectively carried out in silver paper and black ink.

An unusual feature is a list of music directors, one for each meeting. It must be a talented society. The Prayer Cycle has its place in each meeting.

Along with the regular topic, a Magazine questionnaire is to be held monthly. Temperance and the Thank Offering are also to have a place at every meeting. Miss Ethel Moore, 2105 S. 68th St., Philadelphia, was the correspondent.

The Young Women's Mission Circle of the 6th U. P. Church, N. S. Pittsburgh, has been meeting each month this fall and working hard in this portion of the vineyard.

At the September meeting we had a group of young women from a colored church in this community as visitors for the evening. One of them, Mrs. Prior, told the Circle of the welfare work done among the colored folk in our community and how, when there were no means in sight, they stepped out on faith, and the means and help seemed always to come to them. The Community work was carried forward. Many were helped through the winter and hard months of the year. The subject which the program committee had for this meeting was "Our Neighboring Friends" and we were indeed glad to have them with us and bring us a rousing message on faith.

The October meeting was a joint meeting with the Women's Missionary Society of our church. One hundred and twenty-five were present for supper which was served at 6:30. We were very pleased to have a visitor at this meeting, Miss Emma Dean Anderson of India. Miss Anderson brought a wonderful Thank Offering message to the Circle telling of her experiences in the home at Gurdaspur, India. She has labored for more than fifty years in His service in India.

The November meeting had also a Thank Offering feature. The program committee presented a pageant, "The Victory of Love". The purpose of the pageant was to make the Thank Offering season more real. Many of the girls in the Mission Circle took part and it was enjoyed by all. At the business meeting which followed the pageant a party to the Food Craft Shop was discussed. The Busy Bee Committee is always on its toes trying to find ways to make money for the Contingent Fund and had many articles for sale such as

Christmas cards, toilet articles and little hand-made novelties.

"God's Gift to Man" has been planned as the subject of the December meeting. Mrs. Shields, a missionary from the Sudan is expected to be with the Circle as a guest. Each evening at the close of the business of the Circle a social time is enjoyed, due to the hospitality of the hostesses. Though we have achieved nothing of outstanding note, a grand feeling of love, Christian fellowship and friendship has prevailed. Our work this fall has been very worth our while.

—Marie Prentice, Editor,
1302 Liverpool St.,
N. S., Pittsburgh, Pa.

PROGRAM FOR GIRLS' CIRCLES

February Program

Last Day—Rainbow Empire School for Girls

"All work and no play makes Jill a dull girl."

Ethiopian Roundup

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

Invitation:

Cut-out of mule (double).
Invitation inside—
Last Day of Rainbow Empire School for Girls.
(date, place, etc)

All work and no play is not good for Jill
So come to the Round-up for many a thrill.
Games and contest and other things, too—
Don't be balky, my dear, this fun is for you!

Poster—Same verse as above in center. Make border or groups of mules "in action". Mules may be cut from one or more patterns of gray paper or flannel, and pasted on as suits the fancy. A few Ethiopians sprinkled here and there might supply "human interest".

Devotional Service:

Leader's theme: True Patriotism, which is love for one's country through love for one's brothers.

Song—"My Country, 'Tis of Thee."

Prayer for Christian leadership in our country in these critical times.

Sentence prayers of thanksgiving for—

1. Our country's Christian beginnings.
2. Advantages of a Christian civilization.
3. Americans who have had the larger vision of Christian service at home and abroad.
4. For those who are uniting America and Ethiopia in bonds of Christian love.

Bible Reading—1st Cor. 13 (American Standard Revision).

Song—"Happy is That People". Bible Songs Hymnal No. 156.

Program:

A. Five minutes. Description of church at Ankober, oldest Ethiopian Church, and monolithic churches at Lalibela. (See *National Geographic*, June 1931).

B. Five minutes. Conclusion. A Dark and Stormy Past, a Rainbow Future. (To be read from the text pp.277, 278 by some one who can read *well* and with feeling).

C. *Progressive Ethiopia*—Partners may work together. Progress every ten minutes, or less, if more than five tables are used.

Table No. 1. "Far away Friends". Write from memory names of missionaries to Ethiopia and their stations. Count one for each correct missionary—two more if station is also correct.

Table No. 2. Jig-saw Puzzle Maps of Ethiopia. (Make paper maps, using plenty of color—back-ground, yellow; rivers, blue; mountains, green; mission stations, red; other cities, black. Paste on thin board or heavy cardboard and cut with coping saw or sharp knife. Make two or four maps.

Table No. 3. "Ethiopian Library". Make forty-eight cards about the size of cards used in playing "Authors". These will make twelve "Books" of four "Chapters" each, each chapter being a statement about the title of

the book. Players having the most "books" when time is up are winners. Use as "Book" titles:

1. Sayo; 2. Gorei; 3. Addis Ababa; 4. Medical Missions; 5. Native customs; 6. Haile Selassie I; 7. Modes of travel; 8. People; 9. History; 10. Animals of Ethiopia; 11. Food; 12. Diseases.

Table No. 4. "Ethiopian Briefs". See how many sentences containing one fact each you can write about Ethiopia, "Rainbow Empire", missionaries, people, customs, government, history, etc. Each sentence must be complete and contain not more than ten words. If you need more tables use these additional games:

Table No. 5. "Telegrams". Procure blanks from Western Union or Postal Telegraph. Using paper clips fasten a short bit of Ethiopian news cut from *Christian Union Herald,* or *United Presbyterian* to each blank. Telegrams of ten words or less are to be made with the "current event" as basis.

Table No. 6. "Ethiopian Lightning Test". Give meaning of each word in list as quickly and in as few words as possible:

1. Geez; 2. Galla; 3. Gidada; 4. Gorei; 5. Negadi; 6. Falasha; 7. Amhara; 8. Kosso; 9. Tej; 10. Haile Selassie; 11. Jibuti; 12. Ras.

Table No. 7. "Jumbled Missionaries"—letters of names mixed, as Y A E I N O B V L A (Viola Bayne).

Final Game—To be played by all *at the same time.* Give each person a long slip of paper with the numbers 1 to 20 arranged consecutively across the slip of paper. Read aloud the questions below, and ask "pupils" to write the proper letters under the proper numbers.

1. If Dr. Stuart Bergsma is the author of "The Rainbow Empire" place R under figures 1, 4, 14, and 16—if not, write Z in the same spaces.

2. If Mrs. Ruth Lobaugh Walker is a nurse at George Memorial Hospital, write Y under figure 3. If not, write F.

3. If the Gallas are not the ruling class in Ethiopia, write E under figures 2, 5, 9, 15, and 17. If they are write U.

4. If we have a Y. W. Special Worker in Ethiopia, write S under figures 6 and 12.

5. If Kate Hill is a missionary to Ethiopia, write O under figure 20. If not, write Y.

6. If the head of the Ethiopian Church is called the Abuna write M under figure 8. If not, write nothing.

7. If Dr. Bergsma was the pioneer missionary to Ethiopia, write P under figure 7. If Dr. Tom Lambie, write H.

8. If the railroad from Jibuti to Addis Ababa was built by the Ethiopians, write G under figure 10. If built by the French, write N in that space.

9. If the mule is a common mode of travel in Ethiopia, write D under figure 19 and T under figure 11.

10. If you think our society has gained anything worth while from the study of "The Rainbow Empire", write A in spaces 13 and 18. Read the result quietly to yourself. Show it to your hostess, and do what she tells you. If all answers have been correct, the result will read:

REFRESHMENTS ARE READY.

— N O T I C E —

The next study will be "Indian Americans" by Winifred Hulbert. The book may be procured from our Literature Department. Price 60 cents. Address—Mrs. A. J. Randles, Literature Secretary, 209 9th St., Pittsburgh, Pa.

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

The closing of another Bank in Pittsburgh brought distress and trouble to many people and affected the Women's General Missionary Society very seriously. It had been hoped and confidently expected that we could carry on our work for this year at least without any reduction in salaries or work but the failure of the Diamond National Bank necessitated drastic action by the Board as a large amount of money which the treasurer had expected to use for the December salaries and estimates was tied up indefinitely. It was with very sad hearts that the Board considered what was to be done, and after much earnest thought and prayer decided to cut the salaries of all workers at home and abroad 10 per cent and to cut the estimates for the remainder of the fiscal year 10 per cent.

We know this will mean hardship and sacrifice on the part of our dear missionaries and it will be a great grief to them to have to curtail the work so dear to their hearts, but we hope and pray that it may not be long until the usual salaries and enlarged estimates may be paid. All the missionaries from whom we have heard have shown a wonderful spirit of Christian love and charity in this time of trouble and have assured the Board of sympathy in its action and promise their co-operation in carrying on in these difficult times. All seem to think not of themselves but of the work and its needs and express regret that they can no longer give so much to it.

Let us all pray earnestly and consistently that the Lord may guide us in a very definite way in these days, that good may come out of these discouragements, and that He may show us just what we as individuals can do to serve more effectively and loyally.

INDIA

The great event of the year in India is over and reports have come in of the Annual Meeting and of its discussions and decisions. The devotional services were unusually helpful but hearts were sad because so many plans had to be made for reducing the work. A great part of the meeting was taken up with discussion of the report of the Retrenchment Committee in order to meet the cut made by the Foreign Board in the work for this year. It was hard to know what could best be curtailed but it is thought that the best possible plans were made and everyone seemed inclined to go forward in faith believing that the Heavenly Father is able to make even these things work together for good. It was hard for the workers to return to their fields and inform their helpers they were no longer needed, but they were hoping that this cut would mean real blessing to all, both Indian and foreign workers, making them realize more and more that their dependence is wholly on God and it is their part to carry on with as much material equipment as He sees fit to give for the work. It was a comfort to the missionaries to know that their Indian helpers were with them in spirit and most of them were cheerfully ready to bear reductions in salary rather than have more work closed than was absolutely necessary.

For the first time there were fraternal delegates from Synod and the Synodical in the Mission meeting. The spirit was good all through the meeting and it was thought that both the native workers and the missionaries profited by their presence. Mrs. Samuel was the only Indian lady present. There was some sadness in the meeting because of the fact that so many of the missionaries are retiring and leaving the field. These workers

who have been there for so many years have filled a large place in the work of the Mission and we can understand what the feeling must be to think they will not return. Then, too, it is a difficult matter to fill these vacancies. It must have been very difficult for the Locating Committee to plan for the coming year as so many are retiring and a number of the faithful members have been in poor health.

Miss Martin and Miss Lawrence are reported as slightly improved in health. Miss Maconachie left India November 5th to take treatment in London. Miss Kate Hill went with her as far as Delhi. After a day with friends there she sailed from Bombay. A letter just received reports that Miss Maconachie arrived in London on the night of November 19th. She had a very comfortable voyage and was met at the station by her brother. She is under the care of a specialist who feels that he can help her very much, and the hope is entertained that she will be in good health within a short time. She plans to stay in London for a few weeks and then cross to her home in Ireland. We pray that the Lord may so bless the treatment used that Miss Maconachie may be spared for many years of life and service.

Miss Olive Laing has been appointed correspondent with the Women's Board and she has written of some of the changes in locations. She herself has offered to take over the responsibility of the work in the Home for Women at Gurdaspur. She very modestly says: "I am sure I shall never be able to fill Miss Anderson's shoes but I shall do the best possible to help the women who may come to the Home. . . . I hate to leave the work in Rawalpindi among the non-Christian girls but the work there can be carried on by a younger person while the work in the Gurdaspur Home requires an older person of experience."

Miss Cathcart has already taken over the work in the Rawalpindi School. Dr. Sharp, Miss Lundquist, and Miss Elizabeth McConnell will be in Rawalpindi, likewise, studying the language.

There are other important changes in the location of workers but we cannot go into them in detail except to say that Dr. H. C. Chambers has taken the additional heavy burden of acting principal of Gordon College, left vacant by the retirement of Dr. E. L. Porter.

The Elliott Dispensary, which has been in charge of Miss Eleanor Maconachie for many years, is to be supervised by Miss Willa Ramsey in addition to her school duties in the Avalon High School. Let us pray that these added burdens on our workers may not mean a breakdown in health for them but that the Lord may give them the needed strength to carry on with this extra service.

Most of Miss Emma Dean Anderson's friends know that she went to Columbia Hospital for an operation and they have been praying for her speedy recovery. The word from the hospital today (December 8) is that she is doing well and is comfortable. She is cheerful and happy in the prospect of soon being able to take up her usual duties. We are all thankful for the good news and pray that she may be spared for many years of useful service in the Master's vineyard.

EGYPT

Egypt again mourns the loss of a brother beloved. For the second time this Fall the Mission was shocked by the sudden call to a faithful, efficient worker. The death of Dr. Howard Boyd so soon after that of Dr. Grant has been a severe blow to the work in the Tanta district, where both men had served long and efficiently. Our sympathy goes out to the Mission and to the wife and children of Dr. Boyd and to his sister, Mrs. C. S. Bell. For thirty years he served his Lord in Egypt and gave the gospel message to thousands of souls there and brought to America at times words of cheer and inspiration. He was a man

of unusually pleasing personality and charming manner. His sunny smile and pleasant words brought cheer and hope to many. We agree with one who said: "Howard Boyd was a rare gift of God to the Mission in Egypt, to the United Presbyterian Church, and to his many friends."

Dr. H. S. Hutchison has been appointed Superintendent of Tanta Hospital by the Mission in Egypt. In his first official message to the Board, Dr. Hutchison tells something of the condition of the hospital. He returned from America to find a heart-broken staff of workers loyally carrying on the best they could. He speaks in the highest praise of those who carried on during this time of stress. Dr. Hutchison writes: "This has been a very hard time financially in Egypt and it has been a struggle to keep the hospital going as it should, but in spite of difficulties Dr. Grant had managed to close the year with balanced books. He had just sent off his yearly account two days before his death. Then word of his death spread through the country and with it the word that all the doctors were away. Rumors travel in any country but where there is so little regard for the truth they grow faster than at home. Perhaps it was to the interest of some of our enemies to have them grow; in any case word went out that the hospital was closed. Although the folks here did all they could to deny the rumors, harm was undoubtedly done. Work had been scarce all year but in July it fell still lower. Dr. Moore returned the last of August and Mrs. Smith, the superintendent of nurses, in September. Tanta Hospital had in its employ for more than a year a very fine Christian Egyptian physician. Dr. Fahmy. He has been very helpful and we had hoped we might keep him. However, after waiting two months for improved business we have decided that in the interests of economy we must let him go. We have been studying the situation from every angle and trying to make every possible reduction consistent with efficient service. A year ago the staff of Egyptian help was closely weeded out and all salaries cut. The condition of the poor is pitiable and there is no limit to the charity work that can be done. The C. M. S. Hospital in Cairo has absolutely cut out all charity work because of financial shortage. We have not yet refused to take any who come and who we are convinced cannot pay their way. We hope to be able to maintain this service."

Mrs. Grant has been a very great help in our Tanta Hospital since Dr. Hutchison has taken over the administrative work. She had helped Dr. Grant so was able to explain and advise in many things. She is still in the hospital circle this year until time for her regular furlough next Spring. We appreciate very much the services of Mrs. Grant and sympathize with her in this difficult time in her life.

In our last article we reported some of the boxes sent to the Tanta Hospital. We now wish to state that Dr. Hutchison took with him donations from a number of societies, most of them from the Chartiers Presbyterial. These supplies were given by East Union of Allegheny Presbyterial, West Alexander of the Wheeling Presbyterial, Donora, First and Second Churches of Washington, Pa.; Greenside Avenue Church of Canonsburg, Midway, Claysville, Wheeling Hill, Taylorstown, North Buffalo, and Houston. We are sure that all the women who helped with this work are more interested in praying for Tanta Hospital than they were before they added their labor to their prayers.

Dr. Hutchison covets a place in the prayers not only of the Board but of the women of the Church; for himself as he faces new and difficult problems and also for the work that it may ever glorify His Name and hasten the coming of the Kingdom.

Miss Davida Finney went with a party of co-workers to Switzerland

early in the summer with great hope of a pleasant and happy vacation in the mountains and among the delights of that beautiful country. After a very short time, however, she was compelled to go to a hospital for rest as she found she was not able to take care of herself and she did not want to be a burden to her missionary friends. She received good attention in the hospital but was not fully able to return to her work in Egypt until some time in October. Needless to say it was a great disappointment to her at first to find herself lying around and resting when she had planned a very enticing summer holiday, and it seemed still worse when she found she could not get back for the opening of her school. But sometimes we find that seeming troubles are blessings in the end. Miss Finney later felt that the summer had been a great blessing to her and she is now thankful to God for giving her just what she needed. She wrote me that she felt proud and pleased upon her return to find that the Egyptian teachers with the assistance of a short term American teacher had opened the school in a most admirable way and things were going very well indeed. Eight teachers were taking groups of girls out for evangelistic work every Sabbath. A ninth group was being taken by a friend and more girls were waiting for a leader to take them. They also ran four Daily Vacation Bible Schools during the summer and gave $8.00 to Synod as an extra gift.

As far as is known, the health of all our missionaries in Egypt is good. Let us pray earnestly for Egypt that the Lord's blessing may be upon the work, asking that during these days of difficulties and added burdens the work may not suffer because of decreased salaries and support.

SUDAN

Some two weeks ago we received the Minutes of the Sudan Association which met in Khartum in August and September. These will be studied and action taken upon them at an early date. Support for some new work has been asked and additional estimates have been presented for some of the older work, so it will be a rather difficult task to decide as to the grants we shall make for the coming year. We would ask your prayers that the Board may be given wisdom as we seek to determine what is the most necessary for the carrying on of the work there. And pray for the Mission as it is striving to make the most of its assets both in the way of personnel and funds in hand.

Miss Soule and Miss Turk who are on furlough in America are both attending school with a view to preparing themselves for more efficient service. Miss Soule is at present attending the Biblical Seminary in New York and is taking a special course in Language Study with Dr. Cummings. She plans to go back to the Sudan early in the Spring so as to relieve Mr. and Mrs. Smith who are now caring for the orphans at Nasser. Miss Turk is pursuing her studies in Pittsburgh. She will broadcast a message from KDKA in Pittsburgh on January 7th.

ETHIOPIA

We have had no direct word from our workers in Addis Ababa so we presume all are well and that the work is progressing satisfactorily; at least we hope and pray for this. From Gorei, Ethiopia, Christmas Greetings have come with the report that the work there continues to grow, blessed by the Master. Also a request is made for prayer for the work there in the New Year. We appreciate most highly the greetings sent and pass them on to all who are interested in the work in Ethiopia, for we are sure that in all the stations the same desire obtains.

"To you who share our daily walk and travel on our way,
We send a very sincere wish for gladness Christmas Day."

"May the Christmas Star of Peace and Happiness shine for you through all the year."

"As Wise Men sought the new-born King with their gifts of princely worth,
So may His birthday hours bring you His gladdest offering
Of Peace, Good Will on earth."

"Last night I caught a murmur when all the world was still,
It seemed to come from far away across the distant hill;
The story that it told was Joy—a Christmas message clear,
And I am sending it to you to last throughout the year."

We thank our friends in Ethiopia for their greetings and pray that they may receive all the good that they are wishing to us here in America.

The women in Gorei are enjoying a new building given them by Mr. and Mrs. Smith of Alliance, Ohio. This building of sticks and mud and grass can comfortably seat one hundred people. The Junior Church, one of the new projects of the past year, meets in this building; and the Boys' Club which meets weekly enjoys it too. The boys of the Mission have organized this Club with the aim of interesting others of the town in good works.

On Saturday just before noon a victrola is carried out on the road and is placed about a ten minutes' walk beyond the clinic to attract the attention of the villagers on their way to market. Most of those who stop to listen to the music stay to listen to the Bible lesson which follows. Pray that all these plans for bringing Jesus Christ to the attention of the people may be blessed and used for His glory.

NEW PRAYER CYCLE

The new Prayer Cycle arranged by Miss Elizabeth Milligan has just been received. It is in a beautiful golden cover indicating that this is the Golden Jubilee of the Women's General Missionary Society. In it may be found the names of all the missionaries of the Women's Board and of the other Boards of the Church. Special days are set apart for prayer for the leaders of the various organizations of our Church. We hope that every member of the Women's Missionary Societies of the Church may secure one of these Prayer Cycles and that we may all pray together for our beloved Church and for its missionaries at home and abroad. Let us thus in a united way bring daily to the Throne of Grace these faithful, devoted workers and ask that God's blessing may be upon them and the work for which they are giving lives of service.

The year 1932 has passed into history. It has held for us much of joy and happiness, much of sorrow and trial perhaps. Some of the strong leaders in our Church and Missions have finished their course here on earth and have entered into rest and the joy of their Lord. We miss them sorely and our hearts ache that we shall see their faces no more. There have been times of discouragement and disappointment, and many expectations have been unfulfilled; but our Lord has been with us at all times and has upheld us and given needed strength and much of blessing. As we enter the New Year let us still trust Him to guide our lives. We pray that this Jubilee Year of the Women's General Missionary Society and the Seventy-fifth Anniversary of our Church may have rich blessing in the upbuilding of Christ's kingdom on earth.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Our home missionaries were all informed of the closing of The Diamond National Bank of Pittsburgh, which was one of the Board's depositories, and that beginning with the month of December each would receive a cut in salary of 10 per cent.

Word was received from the Frenchburg faculty at once, which read—"We were rather a sober crowd around here for a few minutes after hearing the news; but the remarkable thing about it was that not one was worried about the prospect of living on the reduced income, but that every worker counts it an opportunity to demonstrate his willingness to sacrifice for the work. . . . I believe without exception every worker would be willing to take a further reduction in order to maintain the work until this depression lifts. . . . Express to the Board the sympathy of the workers for the burden resting upon their shoulders. We join in prayer that God will take care of His work which He has committed to your care."

Before receiving word of "the cut" one of our Presbyterial missionaries wrote—"You say that funds are not coming in as formerly. Well, why not reduce our salaries? I am sure that I can stand a reduction as well as nine-tenths of the people in this community. The pastor has had three reductions and his salary has not been paid for three months."

And another—"Am sorry for the news on account of the work in general, yet I thank you for letting me know ahead of time so that I may plan accordingly. I will do my best to keep the work here going, even though it means a sacrifice, which we are glad to make for His Name's Sake. God's purpose is working out, and we can rejoice in Him always."

We are grateful for the spirit shown in these replies.

Miss Josephine Jane Zucchi reports most interestingly of the work in Cranston, R. I. Three of the mothers in the week day class are so eager for the Gospel that they attend the Sabbath morning service in the East Providence church, making a round trip of ten miles A little girl four and a half years old, and her brothers six and eight, walk two and a half miles to Sabbath School and have not missed a day for six months. They always bring their offering. This is very rare, for most of the families are very poor. A program was given by the Y. P. C. U. of East Providence for the Cranston and East Providence boys' and girls' Christmas fund. The Cranston children will give a program consisting of Bible pageants, pantomimes and music. The children are delighted with the day classes. The older girls are sewing for their little sisters. The Junior class is entirely devoted to Bible study, and the Boys' class to songs and worship. The Sabbath School attendance is from fifty to sixty.

Mrs. Maud Morrison who met with an accident last spring, is better now than at any time since she sprained her ankle. Even when confined to the house, she was able to direct the work. She writes—"I'm so happy to be able once more to be back in my place." The Monday night Bible class has an enrollment of thirty and an average attendance of twenty. While these people have little of this world's goods, their Thank Offering was not omitted. The Women's offering amounted to twenty-five dollars and the Junior's to more than three dollars. A husand and wife, who were former members of the church, but who had wandered away, have been reclaimed, and are now happy "in Him".

Dr. D. W. McQuiston of Spokane, Washington, wrote relative to our missionary in the presbytery, Miss Mary Jamieson. "She is doing a fine

work in the First, Second and Third churches, and I think is doing a great deal of good in the city." New scholars are secured for the Sabbath School and former ones are returning.

Dr. J. Campbell White of the West 44th Street Church, New York, which church has for the past two years been working toward a project of providing recreational facilities and Christian leadership for 1,500 boys and girls in the neighborhood, sent a letter of appreciation to the Board, for the work of Miss Mary Geyer, who is our representative in that field. Due largely to her training of a group of boys and girls for a Thanksgiving play, a large number of parents and friends of the children were present at this service. Dr. White adds, "During my two years at the church I have not seen so many new faces present at any single service as we had at this time. A number of the parents assured me that they would be glad to come to our regular morning church service hereafter, so I think it is only right that we should report to you how happy we are in Miss Geyer's spirit and in the remarkable success that has already attended her work." At the Thank Offering service conducted by the Women's Missionary Society, three Life Members were announced. That is a splendid record for this year, when so many in this congregation, at least one sixth, are out of work with no income. The women of the congregation are making over garments for the needy in the congregation.

The call is coming very strong from all our missions these days for second-hand clothing. Ezel Ky., seems to be especially in need. Look over your attics and store rooms and if there is anything left after the many calls, send by Parcel Post to Ezel, or by freight to Mt. Sterling, Ky. Address Rev. Ray M. Davis.

The Board has not considered closing any of its mission schools. We trust that by the reduction of salaries the emergency will be met, and that, as heretofore, we will be able to meet all running expenses and close our books without a deficit.

EZEL SCHOOL

We want the people of the United Presbyterian Church, and especially the members of the Missionary societies throughout the denomination, to know that we are trying to face many problems here in a brave way, and also in faith. It was a matter of regret to receive word from the Board that they had been among the losers in another bank failure. We have tried to realize all year that we must cut expenses, and have tried to do so. But since this last sad experience, we have cut even further, and the teachers and workers are sharing in the expense of keeping the plant going. This is certainly our privilege in such a case, and we accept it as a part of our work here.

We are glad to say that we are rejoicing in answered prayer and the assurance of faith these days. We know there are so many demands on the people these days, that we have hesitated in the past weeks to write asking for clothing. However, when we were trying to meet our financial obligations without clothing, we did pray over the matter and decided we would write to our many friends of the work here and see if they could help us in the emergency. The asking was in faith and prayer, and this has been justified at this present writing. Clothing is coming in now, and we hope to have enough for a sale this week, when hundreds of people, who need your help, will be here to get all they can use for the amount of money they have. We wish we could supply all their needs, but that is impossible. We must limit them so that all may have a chance to get some needed things.

It seems that there are many who feel that all the clothing sent here should be given away. We have found that in many cases this is the ex-

pedient thing to do; but for the most part, people are willing to buy this clothing at a nominal cost, thereby helping the school to meet its current expense and relieving the Board of the extra burden.

Now I do not want anyone to think that we are receiving all the clothing we need, for we are not. We trust that clothing will continue to come in for the next two or three months, thereby enabling us to close the year without calling upon the Board for help. Truly our call is urgent and immediate. At this Christmas season and facing the New Year, will you not remember our people and the work at Ezel?

Our hearts are rejoicing at this time because of our experiences of the Sabbath. Our annual Thank Offering service was held at the time of the evening service, and the church was filled. The members of the W. M. S. and many of the young women in the Y. P. C. U. took part in the presentation of the pageant, "The Gospel Torch". It was well presented, and given under the direction of Mrs. Davis, with the assistance of some of the teachers in the school.

We do not have the final count of the offering at this time, but in view of the present conditions facing our people, it is really a Thank Offering from Ezel.

In closing, we are thankful for the Christmas time. Soon we shall be singing the carols about our Savior, and it is our prayer that at this Christmas season, our hearts may be warmed by His presence in the life of all people. Many are remembering us at this time, and we are grateful for these gifts. We trust that at the community Christmas tree there will be presents for all the boys and girls in our midst. We do not have them but we believe they will come. In turn, I am sure that our people will want you to hear them say, "Thank you, and a Merry Christmas." And may the New Year bring you all the joys and happiness through the love of the Christ child.—Ray M. Davis.

Bible Readings

581. Malachi 4:5.
582. Psa. 78:1.
583. Gen. 32:28.
584. Luke 18:9,10.
585. John 3:18.
586. John 3:36.
587. Mark 6:17,18.
588. Mark 1:32.
589. Deut. 23:25.
590. Ex. 20:10,11.
591. What had Jesus to say about the Sabbath?
592. In what measure are we expected to "live peaceably with all men?"
593. What strong teaching on forgiveness does Jesus give?
594. Where written that Jesus is kind to the unthankful and the evil?
595. What heavenly beings are cited as examples of obedience worthy of emulation?
596. What condition is attached to the forgiveness of sins or tresspasses?
597. Where taught in the gospel by Matthew that discipleship takes precedence over earthly relationships?
598. What proof have we of the poverty of Jesus?
599. Which Old Testament prophet speaks of us as sheep "going astray"?
600. Where stated—"Freely ye have received, freely give"?

BIBLE LESSONS IN TANTA HOSPITAL SERIES NO. 2—EVENING

1. In contact with Holy God.—Josh.24:-14-22.
2. Wages of sin.—Rom. 5:12-15.
3. God loves sinners.—John 3:16,17.
4. Atonement.—Lev. 16:15-22.
5. Birth of Christ.—Lk. 1:26-38; Lk. 2:1-20.
6. God's testimony.—John 12:20-33.
7. Testimony of miracle (Demons).—Mk. 1:21-34.
8. The Judgment.—2 Cor. 5:1-10.
9. Christ's love for sinners.—Mk. 10:17-22.
10. Crucifixion.—John 19:17-37.
11. Appearance after Resurrection.—John 21:1-14.
12. Sinners must repent.—Lk. 18:9-14.
13. Conversion of 3000.—Acts 2:36-42.
14. Happy experience of saved.—Psa. 23.
15. Unchanging word of God.—Psa. 5:17-20.
16. The ten Virgins.—Matt. 25:1-13.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Dear Junior Friends:

Just now the boys in Ethiopia will be having a fine time. Do you know what they will be playing? Hockey. Of course we do not have any ice in Africa and so they will be playing in the fields. They get a small knot of wood which they use as a puck. For hockey sticks they use branches of a tree with a turned end, something like we used to use to play "Shinney-on-your-own-side". There is a regular season for them to play hockey. They always stop on Christmas Day and never play after that. Here is the reason—they have an old, old story in Ethiopia that on Christmas Eve, when the angels appeared to the shepherds in the field, that the boys were playing hockey. And so, every year since that time, the boys always begin to play a couple of months before Christmas, and stop on Christmas Day.

Of course the girls do not play hockey, but they have many other games that they play this time of the year. In the autumn, the country is very beautiful after the rains. On a certain day when the flowers are in bloom, the little girls go out early in the morning and pick beautiful flowers. They make them up into little bunches and then go around to visit the homes of their friends. They dance and sing outside the door, and when anyone comes to the door, they give him a bouquet of flowers and sing and dance, showing how happy they are at this pleasant time of the year. They sing and dance very beautifully and we are always glad to see them come.

A thing that surprised me when I went to Ethiopia, was to see where the little boys and girls slept at nights. In America we have nice beds with springs and mattresses and many covers, and oh! how good they feel on cold nights, but the boys and girls in Ethiopia sleep on the floor with very little covering. The floors of the houses in Ethiopia are not made of wood either, but they are just the bare ground. Because we are in the mountains, the nights get cold, and so the people get as close to the fire as they can. There are no stoves. The fire is in the middle of the floor and the smoke fills the room and seeps out through the ceiling. They do not take their clothes off at nights, but just sleep in the same garments which they wrap around them and use to cover their heads. Oh, the life of the boys and girls in Ethiopia is harder than ours. They start to work, usually, when they are about six years old. The boys tend the herds of cattle, goats and sheep in the field, up until they are about twelve years old, Some times they put the herds together and then they can joke or play games or sing together.

Ethiopian people are afraid of spoiling their children. Very often a rich man will give his son over to some friend of his, telling him to use his boy just like a servant. The boy has to lead a hard life then, but it makes him strong and dependable.

The little girls start to work early too, but they work around their own homes. They carry water, they grind grain by pounding it with a big club, or else by rolling it between two stones. They have to work hard, too.

Do you know what they like to do best at a meeting of the Juniors? They like to act out Bible stories. Oh, they have lots of fun doing that, and it is a good way to learn the Bible Stories, so they do not forget them. Last Christmas we had a big time at the hospital at Addis Ababa. First we had a big native feast, eating native food. This is made up chiefly of

red peppers, peas and meat. For bread, they make sort of a pancake out of the grain that the girls grind. At first I hated this food, but then I got to like it just as much as the Ethiopians do. We also had some hard candy, which they love to sit and suck. Then we had our Christmas program, with songs and speeches, and then put on a big Christmas play. The children showed all the scenes about the birth of Christ. They even brought a mule inside the Church room on which Mary and the child Jesus were supposed to have ridden to Egypt. As there were no camels on the compound, we had to use horses on which the wise men were supposed to have come. But the horses refused to go up the steps into the Church room and we had to leave them outside. All the children went home from this Christmas Eve service, feeling very happy and thinking about the birth of Jesus.

Miss Arveson, and Miss White, love to work with the children in Addis Ababa. They usually get the children who are sick in the hospital to come to Sabbath School or the Young People's meeting. It would look strange to you to see so many children in the Church service with bandages on their heads, coming in wheel chairs or on crutches. But with many of them, it is the only chance they get to hear about Jesus. Some of them go away and we never hear from them again but we hope and pray that the things they heard about Christ will bring them to love Christ and to take Him as their Saviour.

Will you not pray for these boys and girls who come to the hospital in Addis Ababa?

Yours sincerely,

Chris Kenneweg.

A native teacher and the girls when the school opened this year at Addis Ababa.

This school is a demonstration of our purpose—to teach, to help, to lead Ethiopian girls to find abundant life in Christ.

Cut furnished from Mrs. George Moore Memorial Fund.

Indian Department

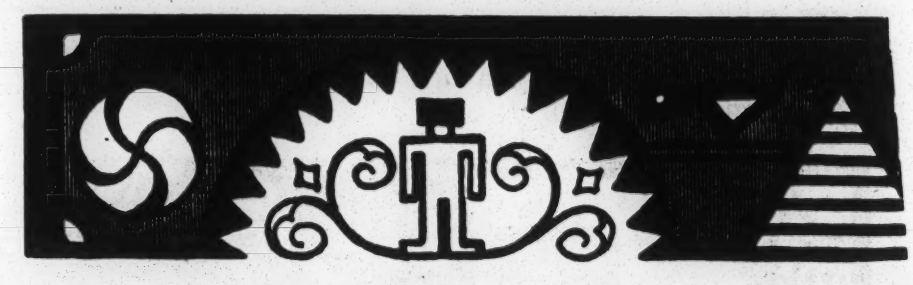
MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE PICTURES TELL A STORY

Adapted from a leaflet issued by the National Board of the Y. W. C. A., New York City.

The story of an Indian girl is told by means of the symbols used in the panels of this story.

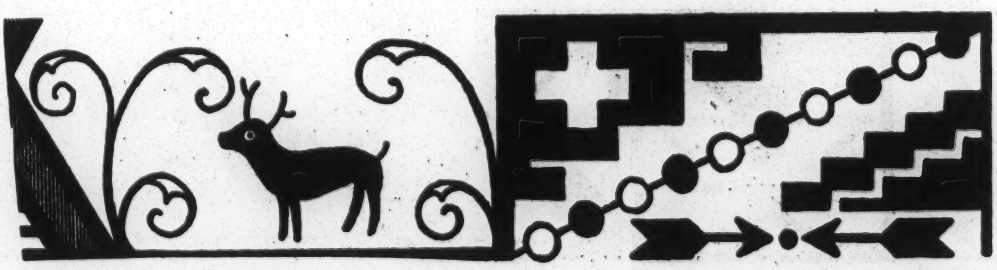
These characteristic Indian signs reveal that:



The Indian girl is born beneath the "rainbow" with the "tendrils" on each side of her, meaning life and growth.

To the left of the rainbow is the symbol of the "four ages of man", accompanied "by rain", which means plenty.

At the right is the "bird", a sign of liberty and light-heartedness, beside the "tipi", or temporary home.



Next, are symbols of "vegetation" and the "deer" which mean plenty —or home comforts.

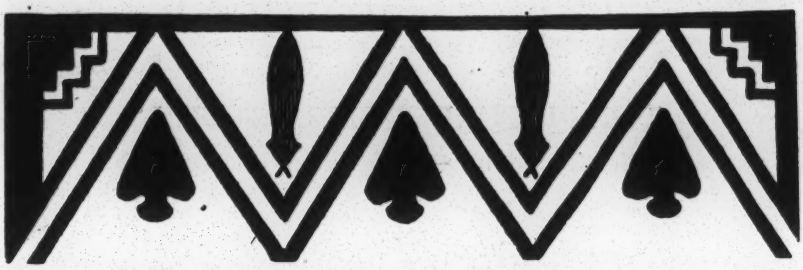
Then comes the "crossing of the ways". She is going away to school.

The spots of black and white signify "many days and nights".

She is attended by the "arrows" that ward off evil spirits and above them are the "rain clouds", good prospects.

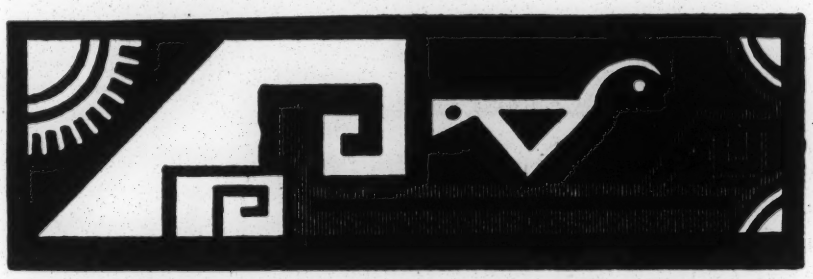
The "horse" and the "saddle-bags" are symbolic of a journey she will take requiring "many days and nights" toward the "big mountain" which means abundance, but which lies beyond "great mountain ranges".

However the "bird" is on either side of the "big mountain" and above it is the "skyband" which leads toward happiness.

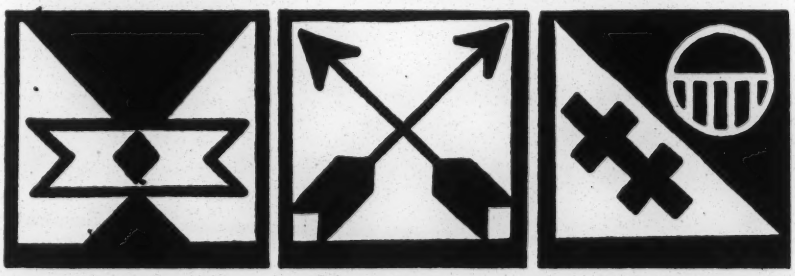


Here we see "tracks" of the "thunder-bird", the eagle. He is the symbol of real prosperity, also of the highest attainment; his tracks signify these things are to be.

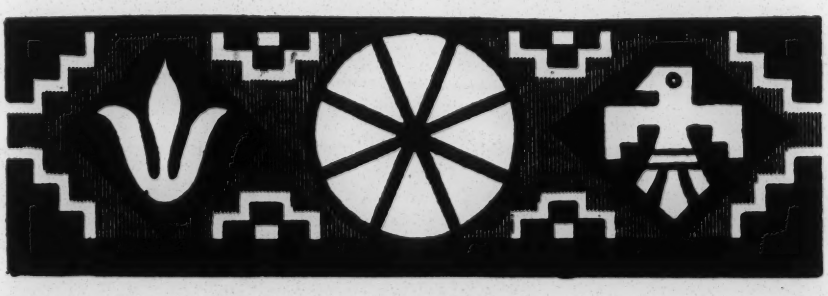
Beneath are the "arrowheads", meaning alertness, and above is the "snake", for the Indian girl has learned much wisdom. On either side, the "clouds" are bringing good prospects.



Beyond is the "bird" with flower forms, which means she is still growing, still free and light-hearted. The symbol of the "sun" is for constancy.

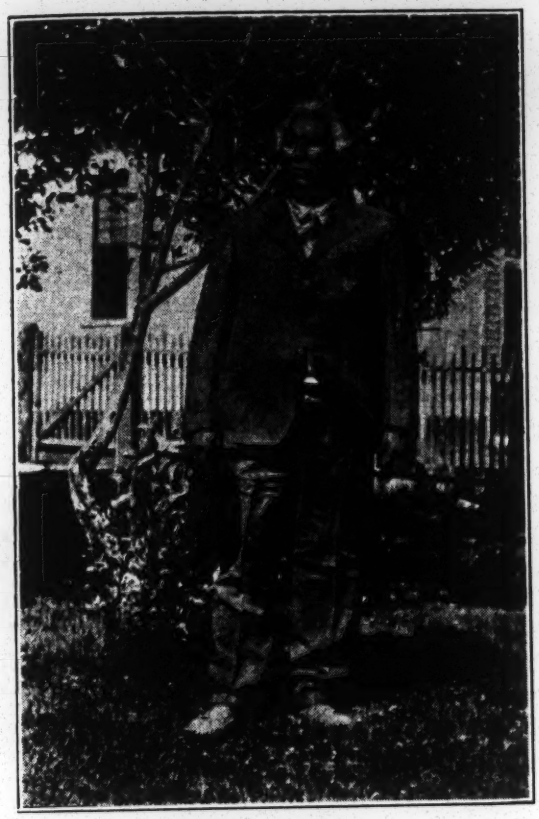


Friendship comes to her through the "crossed arrows", and beauty and ability are hers because of the "butterfly" at the left. At the right are the "morning stars" for guidance and the "Sun-God's blessing".



The Indian girl is now grown and assumes the responsibilities of life. The "squash blossom" signifies courtship and fertility. Accompanying it is the "hogan" or permanent home— her home. The "clouds" are there again for good prospects in her new life, and the "sky-band" leading her to happiness. Lastly comes the "thunder bird", the eagle, which she has sought all her life and which assures her permanent prosperity and the highest attainment.

MR. PERRY KUCKUP



PERRY KUCKUP
Warm Springs, Ore.
Cut furnished from Mrs. George Moore Memorial Fund.

It was with sorrow that word was received of the death of Mr. Perry Kuckup, the leading elder and interpreter of the Indians at Warm Springs. He had been ill with "flu" and complications, though the end came very unexpectedly. A distinctly Christian funeral service was held at the home with the Indian judge interpreting. When our missionary, Rev. Petrie, went into the home of the deceased, the Indians were chanting a native dirge, but during the service and while the pastor sang "Blest Be The Tie That Binds," thoughtful attention was given.

The next day, the little mission church was well filled with Indians and a brother of the deceased interpreted amid his tears. After the service, it was an impressive sight to see the procession going from the church door to the cemetery. The wooden casket covered with white cloth was placed on an Indian wagon, then followed the friends and family riding horseback behind it, (even the women on horseback), then several automobiles and even their ever-present, faithful dogs.

Perry Kuckup was one of the most useful Indians at Warm Springs. He was much loved by the community and will be greatly missed, not only among the Indians, but in the work of our mission. At a little testimony meeting one Sabbath afternoon, Perry Kuckup gave this simple statement of his faith: "It is my purpose to live and die a Christian". We thank God for this testimony, and the life he lived witnessing for Christ, as he interpreted the words of the preacher and lived by them as he had the Light.

The pastor says, "We have no one to take his place". May we pray that God will raise up an interpreter to carry on Perry Kuckup's work. God calls the worker, but the work goes on."

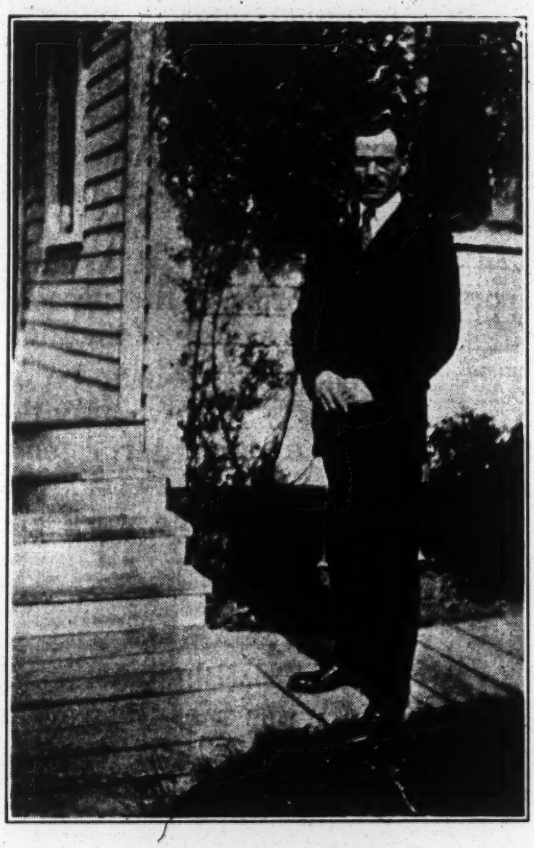
TRANSFORMED

In Mr. G. E. E. Lindquist's new handbook for missionary workers among the Indians he tells the story of an Indian girl who had won a beautiful picture as a prize in her Bible memory work at one of the larger boarding schools. The picture was a reproduction of Hoffman's "Christ and the Rich Young Ruler". On her subsequent return to the reservation and the wickiup which served as a home, she sought to find a place to hang her prize. But somehow the lovely picture and the squalid surroundings did not fit. She determined to make that home beautiful, and in time transformed the sorry-looking wickiup into a neat cottage where her parents provided a room for the girl as well as a place of prominence for the picture. "And a little child shall lead them."

MISSIONARY LIFE AT WARM SPRINGS

By Rev. Arthur Petrie.

Missionary Life at Warm Springs, Oregon is, as you know, life among the Indians of this Reservation. We feel just as much foreign missionaries as though we were in a foreign land. We are called "Home Missionaries", but this is really a misnomer. We have been in foreign lands and we know what we are saying when we say that our life here is just as much the life of a foreign missionary as though we lived outside of the U. S. A. We see more Indians than we do white people, are more often in contact with Indians than with white people, and our service is more for the Indians than for the few white people here.



REV. ARTHUR PETRIE
Warm Springs, Ore.
Cut furnished from Mrs. George Moore Memorial Fund.

Our life is somewhat lonely. In this sense: in your respective districts and places, you have easy access to all kinds of religious services, and are in constant touch with fellowships that help, uplift, and inspire. We are cut off from all that here. There are no meetings outside our own to which we can go for fresh inspiration and mutual fellowship. Do you know what that means to be cut off from almost all such contacts? These things we counted on when we came here; and such things drive us closer to Him Who said that He would be a sanctuary to all such who are cut off from the usual Church fellowships.

Yet our life here is one of opportunity. Here are a number of young Indians who listen to the Message of Life several times a week, who look forward to their own meetings and who love to have that Message told to them in story form. Yes, ours is a great opportunity to sow the Seed of the Word of Life, and we are trying to use it.

Furthermore, our life amongst Indians is one of privilege. What a privilege to represent the King of Kings here in Warm Springs; to be His ambassadors out here! Have you heard of one who said to his son: "Son, if God calls you to be a missionary, don't shrivel up into a king!!"? We realize that we are working not merely for Time, but for Eternity. Friends, pray for us.

THE OLD ROAD

The Indian Girl Who Is Following Her Grandmother's Way.

She is a full blood girl of the desert, lonely mountains, and forest stretches, picturesque in dress, far removed from the life of today.

She has had several years in school. The hogan, the tepee or the wickiup is her home. She sits on the earth floor by the smouldering fire.

Silently she wonders how she can use what she has learned without offending the old people whom she loves and reveres. Even more silently she wonders if there is a power greater than the spirits which are lurking everywhere.

Her great desire is that her children may walk on a newer road. She longs for a human touch with the outside world.

THE NEW ROAD

The Indian Girl Who Is Following The New Road.

She is scarcely distinguishable from the other girls of the community. Her home is on a farm or in a small town.

She is from the grades, in high school, and in college. She is interested in nursing, teaching and business. She may already be working in an Indian school or in a city. She needs to understand city life and its demands.

Like other girls she is thinking of the new life and occupations that she hears are opening to women. She wonders about the possibilities for further education. Some day, of course, she plans to marry. Now she must help to educate her small brothers and sisters.

Her great desire is to make a place for herself by the side of other girls and women.

WHICH ROAD NEXT

An Indian Girl Who Wonders Which Way to Follow.

She is a girl whose home is in an Indian community or in a rural district. Much of the old picturesqueness has disappeared. Modern customs are coming into vogue.

She may be found in an Indian boarding school. She may have returned to her small frame or adobe house. There the grandmother wonders why she was so long away. The mother understands.

Continually she wonders whether she should stay in school, remain at home, or seek work in a strange city. She knows that the white people say, "Of course, she will go back to the blanket". They do not know the struggle she is making to bring her new ideas into the life of her family.

Her great desire is to realize her ambitions through her children.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Gives to the Indian girl, who is following the way of the past, friendship and a touch with the great world.

Brings to the Indian girl, who must choose between the old and the new, an appreciation of the best in the life of the past and an understanding of the best in the life of today.

Offers to the Indian girl, who is working and living in schools, cities and small towns, opportunities to go forward and to help her sisters.

WHAT IS "ENOUGH"?

During a meeting around an Indian camp fire, which a missionary was conducting, an elderly man is said to have given his testimony in these words:

"I have listened to what you have spoken and it makes me feel good inside", patting himself on the bosom.

A few days later the same Indian came to the missionary with the finest blanket he possessed and, handing it to him, said, "I give you this because you make me feel good inside."

The reply from the understanding missionary was: "Not enough".

The Indian was puzzled and departed, but returned with his rifle.

"I give you", he said, "because you make me feel good inside."

The answer was the same: "Not enough".

The next time he came on the finest pony he could find. "I give you this because you make me feel good inside", were his earnest words.

The missionary replied again "Not enough".

Then the Indian rode away slowly, confused and extremely perplexed. The missionary began to feel that perhaps he was making the Christian life too difficult and complicated for the Indian. Finally, however, the Red Man returned empty-handed, with a lighter step and with a new light in his eyes. Without a moment's hesitation he fell at the feet of the missionary, who was satisfied and said, "Enough".

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main St., Zelienople, Pa.

Since sending the last report, the work has suffered the loss of one, who for almost forty years labored that his own people should be Christianized and educated, the Rev. T. N. Cotton of Canton Bend, Ala.

His illness lasted several months, and from the first it was known the battle for his life could not be won. His memory is dear in the hearts of his people. This was evidenced by the wonderful floral tributes and the attendance at the services. People came from within a radius of 50 miles to honor him. The school was filled to capacity and there were more than 100 on the outside of the building. His expressed wish that he might be buried on the campus where he had worked and spent his life, and among the people who loved him, was faithfully carried out. His body rests where his life was spent in service; his spirit has returned to the God, Whom he loved and served.

For a long time the Board has been facing the necessity of a cut in the salaries of all missionaries—praying and hoping that it could be averted—but alas! When it was found that the action must be taken, notice was sent to all the fields. The response as it came from the workers in this department was most gratifying.

From W. G. Wilson of Camden: "The Faculty wishes me to say to you and the Board, they appreciate what your good people have been doing for this community in keeping the school running during these trying times. They were delighted that you didn't say "close it up". Should the continued depression necessitate another cut, the Faculty at Camden stands ready and willing to bear their share in order that work may go on."

From C. S. Simpson of Miller's Ferry: "In spite of the continued depression, we are glad to know that you are continuing your help. Our prayers are, that times will open up and everything be better in the near future. We appreciate very much the efforts of the Women's Board to keep things going, in spite of the hard times. So many schools throughout the state of Alabama are being closed for lack of funds."

Wm. Peters of Prairie writes: "The letter relative to a cut in salaries was read to the teachers. They are happy that the Board has been so generous, always, and said they are willing to make other sacrifices if they become necessary. Many schools are being closed altogether."

Jubilee Hospital: To get some idea of the problems met by the hospital, where money is so essential, we give this report:

"A man came in last week to pay something on his daughter's account. He paid $2 in cash, and a flour sack full of cow peas and one-half bushel of meal. We took them and gave him credit for them. Sometimes patients bring chickens, pork, vegetables or anything they think can be used. We hate to take these things for so far as we can see, they need them for themselves. We think it is better sometimes to let them do what they can, because some people are disposed to take advantage."

ROBINSON MEMORIAL HOSPITAL MILLER'S FERRY, ALA.

The hospital still seeks to "serve". Some days ago two girls of our community were on their way home from the store. These girls (14 and 15 years) were riding on the same mule. As saddles are scarce here they were riding bareback. For some unaccountable reason the mule became frightened, ran down a hill and the younger girl fell off. The mule struck her as he passed over. It was fortunate that the accident occurred within sight of the hospital. The nurses brought in the girl, a physi-

cian was called, and for several days we had to look after her very carefully. Had prompt attention not been given or if the mule had placed his entire weight on her she would have died. We are glad to say that the girl is back in school now.

There has been no serious illness on the campus recently but we are using every precaution to prevent having an epidemic of influenza. Throughout the state—Mobile and other places—there have been Flu epidemics.

The young mothers of the community meet once a week at the hospital for a health class. They are much interested and through them we hope more attention will be paid to the general health and sanitation of the community and they will know what precautions to take especially in tubercular cases.

Our group of girls in training has been increased by one since the last report. They are doing nicely in theory and practice.

We were glad to be able to have under our care for the last few weeks of his life the late Reverend J. N. Cotton, Principal of Canton Bend Mission. We were glad that it fell to our lot to give him what comfort we could for these last days. He was a patient sufferer, a lovable character and we miss him.

Sincerely yours,
N. J. Rhea, Supt.

ISAIAH 41:6 FUND

Presbyterial applicants for help from the Isaiah Fund—PLEASE TAKE NOTICE!

In your selection of a delegate to the annual convention make sure the representative chosen is a woman who has the vision to appreciate the importance of the work carried on by the Women's General Missionary Society.

It is necessary also, that she may be capable of presenting to her own presbyterial a comprehensive and inspiring report.

In case other societies that have no representative at the meeting ask for a report, it is hoped she may be willing to give her services and thus further the interest in our work.

Straight railroad fare is granted. Pullman reservations and meals, together with other incidental expenses should be provided by the presbyterial.

Societies asking aid for the first time will receive first consideration, though we hope to be able to extend this aid to all applicants. All applications should be in by March 31st.

By action of the Board.

A PRAYER

Give courage Lord, when dark the night,
And tempests fierce arise;
When roads are rough, and foes assail
And clouds obscure the skies.

Grant to me strength of brain and arm,
And courage for my task
A will to labor humbly on,
Just this is all I ask.

And when the shades of evening fall
Across the darkening way,
Let me forget the night's dark past,
And hail the coming day.

Let me rejoice that I have lived,
Have hoped, and toiled and prayed;
Have faced life's problems as they came,
In sunshine and in shade.

And that throughout the long hard years,
By grace vouchsafed to me,
I fought the fight, and kept the faith
With self and friends and Thee.

W. G. Wilson.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

WHAT NOW!

What will take place that will affect Prohibition in the sessions of Congress between the time this article is written and the time it is read is uncertain. Circumstances combined to give Gov. Roosevelt an overwhelming majority in the election and this majority was wrongfully construed as a mandate from the American people to nullify, modify and repeal Prohibition as quickly as possible. "Beer by Christmas" became the post-election slogan of the wets. What a coupling of words and the thoughts these words conjure up, "beer" and "Christmas"! Whether such legal sale can be put through constitutionally is a matter of question but will be attempted. The wets well know that the matter and manner of sale holds many elements of danger and that the consideration of this item of their program may be the obstacle that will defeat their purpose.

What of the drys, now? Our heads "are bloody but unbowed," our hearts are sad, but our spirits are undismayed, we may be set back but we shall go forward. We know that we espoused a righteous cause and that time will show that rightness, we know that the principle that Prohibition is the only way to deal with the liquor traffic is essentially sound and that time will prove that soundness, we know that Prohibition is a benefit and that time will prove its worth. Heywood Broun spoke more truly than he knew when he said over the radio words to the effect that we would value Prohibition when we had lost it. The words of Paul as he talked of the warfare against evil keep coming to mind, especially the words, "and having done all, to stand." That we expect to do! We shall fight defensively at every point and we shall shape a new offensive that will tell. Let Legalized liquor, if it raises its head in this country again, beware! It will carry in the future as it has in the past the elements of its own destruction within itself, and we shall hasten that destruction with all our might, AND MIGHT WILL BE ON OUR SIDE.

The Israelites stood once at the entrance to the Promised Land and ten faint hearts said, "We cannot go in to possess it." Forty years they wandered in the desert until a generation was gone, and then once again they came to Jordan. That time their leaders must needs step down into the cold waters of the river before the way opened. Perhaps our desert wanderings are before us, if so, God give us strength to finish our day and another generation courage to cross Jordan.

IMPORTANT—Give the leaflet, "Is Beer Intoxicating?" wide distribution. "Turning On The Light" is a fine refutation of the claims of the wets.

PROGRAMS

Programs for Women's and Young Women's Missionary Societies will be ready the last of February. Please send orders early.

Last year we printed what seemed a sufficient number but it was necessary to print a second edition. Even then we received many late orders for several hundred programs which we could not fill.

Price—25, $1.00; 50, $2.00; 100, $4.00.

Literature Department

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

Chameleon-like, a secretary has moved to another section of *The Board* and changed complexion—Literature now instead of Statistical and Efficiency. It will give you a homesick feeling we know to miss the familiar name at the head of this page; yet we are all glad that Miss Milligan can be with her sister. Now we shall need your prayers that the work of the Department may not suffer.

MISSION STUDY 1932—1933

Rainbow Empire (adult-foreign); one to four copies sent to one address, 70 cents each, postpaid; five or more copies to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

How to Use "Rainbow Empire", 15 cents each.

The Up Trail (Junior-foreign), 40 cents per copy. *How to Use,* 15 cents each. Tickets for the trip along The Up Trail, 1 cent per strip. Each Junior should have a strip.

In February we begin our study of the American Indian.

Facing the Future in Indian Missions (adult-home), 60 cents in paper, $1.00 in cloth.

Leaders Manual for "Facing the Future", 25 cents.

American Indian Picture Sheet, 25 cents.

Many Moons Ago and Now (Junior-home), 75 cents in paper. Directions for leaders included in text.

LEAFLETS FOR INDIAN MISSIONS PROGRAMS

The Americanization of the Native Americans, 3 cents.

Native Americans, 3 cents.

The Native People of the United States—Questions and Answers, 3 cents.

A Needy Race, 3 cents.

Work at Simnasho Indian Mission, 3 cents.

Cleanliness Next to Godliness, 3 cents.

Chuck 'Likely, 3 cents.

Wabidan—A True Story From Our Warm Springs Missions, 3 cents.

"Have You Known It All This Time and Never Told Us?" 1 cent.

SUPPLEMENTARY MATERIAL FOR INDIAN MISSION STUDY

"A Handbook for Missionary Workers Among the American Indians", by G. E. E. Lindquist. While this pamphlet is written primarily for those working among the Indians, it will be both interesting and helpful as a supplement to "Facing the Future in Indian Missions". It has chapters on "Indian Backgrounds", "Racial Characteristics", "Pioneer Missions" and "Religious Education in Government Schools", also the bibliography will be useful in suggestion for further study. Price 50 cents. Order from The Council of Women for Home Missions, 105 East 22nd Street, New York, N. Y.

Indian Americans—A growing desire on the part of white people to understand the Indians' point of view, and on the part of the Indians to be understood by the rest of America, has been finding expression in legislation, literature, and group movements during the last ten years. The book—"Indian Americans" by Winifred Hulbert—seeks to help in this service of interpretation by showing some of life's daily problems as seen through the eyes of representative members of the larger tribes. (Taken from foreword). Cloth, $1.00; paper, 60 cents. The Council of Women for Home Missions, above address.

"The Story-Teller of the Tribe"—A book of legends retold by Elmer E. Higley and published by the Board of

Home Missions and Church Extension of the M. E. Church, 1701 Church Street, Philadelphia, Pa.

"New Opportunity for Indians"—A fine little pamphlet prepared by the Indian Rights Association, 995 Drexel Building, Philadelphia, Pa.

The Missionary Review of the World—The 1932 July and August numbers. Price 25 cents per copy plus 3 cents postage. The Missionary Review Publishing Co., 156 Fifth Ave., New York, N. Y.

Women of Trail and Wigwam—"Here are true stories of Indian princesses and maids more fascinating than legend."—Camp Fire Guardian. Your Indian Secretary knows this book and pronounces it *very* good. Price, $1.00. The Woman's Press, 600 Lexington Ave., New York, N. Y.

PAGEANTS

For Indian Programs:

"Where the Trails Cross", 15 cents.

"Two Thousand Miles for a Book", 25 cents. These may be had from our own Literature Department.

Two Indian Legends—50 cents—This includes two playlets: *The Race of the Ants,* for 5 girls, 9 boys and groups of children, and *How the Turtles Went to War,* for 3 girls, 8 boys and groups of children. Order from The Woman's Press, 600 Lexington Ave., New York, N. Y.

Surely, with this wealth of material from which to draw, our Indian programs should be as interesting as those of any club meeting ever attended and should result in a deeper interest in the Native American.

WORLD DAY OF PRAYER FOR MISSIONS

The World Day of Prayer supplies are now in stock. Complete orders should be sent in January to avoid disappointment later on.

The *Call to Prayer* is free if included with other orders. Otherwise please send postage.

Program, "Follow Thou Me", 2 cents each, $2.00 per hundred.

Posters—enlarged picture like that on front of "Call to Prayer, 5 cents each.

Suggestions to Leaders will be on the last page of the program.

Prayer Cycle—The 1933 Prayer Cycle is very attractive in its Golden Jubilee dress of corn-flower yellow with blue ink. Certainly you will want one. Here is what one woman says of the Prayer Cycle: "A workman cannot work without tools; we cannot pray intelligently for our missionaries and their work unless we know their names and their stations; therefore I move that we order one hundred Prayer Cycles this year as usual." Price 10 cents each, $1.00 per dozen, $7.50 per hundred.

RENEWING SUBSCRIPTIONS

We call attention again to the matter of renewing subscriptions to The Womens Missionary Magazine. Please notice the mailing tab which has the expiration date on it. In addition to this please observe when the expiration slip is in the Magazine. Prompt attention would save much extra labor.

Last month we sent out extra cards and the results have been gratifying. Many had overlooked the expiration notices.

May we count upon the help of our faithful Literature Secretaries in sustaining the number of readers and in securing new readers of the Magazine in this our Jubilee Year.—Editor.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathyrn Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss N. Addaline Brandon, 1931 ..... Badomali
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Betsy Fleming, 1918 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sangla Hill
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Glendine Lundquist, R. N., 1932 ..... Rawalpindi
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 Rawalpindi
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Rawalpindi
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Sharp, M.D., 1932 ..... Rawalpindi
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Marie E. Cash, R. N., 1926 .....
.....2061 Cornell Rd., Cleveland, O.
Miss Henrietta Cowden, 1905 ..... Quaker City, O.
Miss Mary F. Lincoln, R. N., 1920 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
.....R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926 .....
.....49 North Ave., Washington, Pa.
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ....R. D. 5, Robinson, Ill.
Miss Emma Stauffer, R. N., 1925, c-o Mrs.
.....C. L. Graff, Blacklick, Pa.
Miss Eleanor Maconachie, R. N., 1909 ....
"Branksome" Woodthrope Rd., ...
Putney, S. W., 15, London, England.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, Jerusalem, Palestine

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Leota Cabeen, 1909 ..... Benha
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Tanta
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1918 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1928 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1928 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Selver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Helen May Walker, 1930 ..... Alexandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Cairo
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918, ...Americus, Kansas
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
.....Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1003 Milton St.,
.....Wilkinsburg, Pa.
Miss Mary L. Thompson, 1917 .....Tarkio, Mo.
Miss Ida B. Whiteside, 1918 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Una Cole, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Aulora R. McIntyre, 1911 ..... Omdurman
Miss Mary Jane McKnight, 1922 .... Khartum North
Miss Marguerite McClellan, 1926 .... Khartum North
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 .....
....709 Prospect Ave., So. Pasadena, Calif.
Miss C. Blanche Soule, R. N., 1921 .....
6817 Cresheim Rd., Mt Airy, Phila, Pa.
Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1928 ..... Gorei
Miss Florence D. White, 1928 ..... Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
*Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Rev. and Mrs. Dalton Galloway .....Beni Suef
Dr. and Mrs. H. K. Giffen .....Assiut
Rev. and Mrs. L. A. Gordon .....Alexandria
*Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
*Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamieson .....Fayoum
Rev. and Mrs. W. B. Jamison .....Mansoura
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, Frenchburg School, Frenchburg, Ky.
Dr. and Mrs. R. W. Caldwell, 87 Sherman St., Hartford, Conn.
Dr. and Mrs. H. L. Finley, Lakeside Ave., New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195a, Fresno, Calif.
*Rev. S. G. Hart, D. D., ...New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, 542 N. Bever St., Wooster, O.
Dr. and Mrs. N. D. McClanahan, 99 Claremont Ave., New York, City
Dr. and Mrs. R. T. McLaughlin, 87 Sherman St., Hartford, Conn.
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Iowa.
Rev. and Mrs. J. A. Pollock, 3944 Grenet St., Pittsburgh, N. S., Pa.
Dr. and Mrs. M. S. Roy, Lakeside Ave., New Concord, Ohio
Rev. and Mrs. R. C. Shaub, 29 Alexander St., Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, Landour, Mussorie
Rev. and Mrs. J. C. Alter .....Zafarwal
*Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Dr. and Mrs. J. G. Campbell .....Pasrur
Dr. and Mrs. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. J. C. Heinrich .....Shiekhupura
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. Gregory Martin .....Taxila
Rev. Robert Maxwell .....Rawalpindi
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. Paul A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. H. S. Nesbitt .....Sialkot
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter, R. N. .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D. D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Dhariwal
Dr. and Mrs. H. J. Stewart .....Gujranwala
Rev. J. H. Stewart .....Pathankot
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

ON FURLOUGH

*Rev. J. S. Barr, D. D., ...New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 Elm St., ...Oberlin, Ohio
Rev. and Mrs. E. C. McConnelee, LaJara, Colorado
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robert Maxwell, ...New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, R. D. 1, ...Cambridge, N. Y.
Mrs. J. H. Stewart, 707 W. Park Ave., ...Waterloo, Iowa
Dr. and Mrs. R. R. Stewart, 99 Claremont Ave., New York City

THE SUDAN

Rev. and Mrs. W. J. Adair, ...Nasser, Sobat River
Rev. and Mrs. J. L. Anderson, ...Omdurman
Dr. and Mrs. T. F. Crabbe, ...Nasser, Sobat River
Rev. and Mrs. Leander Finley, ...Khartum
Rev. and Mrs. J. A. Heasty, ...Doleib Hill, Malakal
Mr. J. P. McKnight, ...Khartum
**Rev. and Mrs. Glenn P. Reed, ...Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River
Dr. G. A. Sowash, ...Doleib Hill, Malakal
Dr. and Mrs. L. B. Ulsh, 58 Doughty St., London, W. C. 1, England

ON FURLOUGH

Mr. and Mrs. H. D. Finley, ...New Alexandria, Pa.
Mr. and Mrs. H. B. Gephardt, R. R. 1, ...Breckenridge, Garfield Co., Oklahoma
Mrs. J. P. McKnight, 2010 Green St., Allentown, Pa.
Rev. and Mrs. R. F. Shields, 337 N. McKean, St., Butler, Pa.
Mrs. G. A. Sowash, ...New Wilmington, Pa.

ETHIOPIA

Rev. and Mrs. B. B. Buchanan, ...Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty, ...Gorei, via Addis Ababa
Dr. and Mrs. J. S. Maxwell, ...Sayo, via Gambela, The Sudan
Dr. and Mrs. A. W. Pollock .....Addis Ababa
Mr. Fred L. Russell .....Addis Ababa
Mr. and Mrs. Phil West, ...Sayo, via Addis Ababa, The Sudan
Dr. and Mrs. H. J. Wilson, 8 Meadway Court, ...Golders Green, London, England

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma, ...5733 Hadfield Ave., Phila. Pa.
Mr. and Mrs. D. C. Henry, 616 W. North Ave., ...N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 2120 Letsche St., ...N. S., Pittsburgh, Pa.
Mrs. Fred L. Russell, ...Grandview, Wash.

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* Retired from active service.
** Honorary Missionaries.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

THE GREAT COMMISSION

Go ye into all the world and preach the gospel to every creature.—Mark 16:15.

We believe the above commission is just as important and as necessary to be obeyed today as it was when Jesus gave this command to His disciples. It is just as essential, just as compulsory to obey that command today as it was fifty years ago or eight years ago.

To uphold Foreign Missions is an authorized duty. Looking over some back numbers of **The Womens Missionary Magazine** I found these strong and stirring words in an editorial by a former editor, Mrs. George M. Moore:

"Christian Missions is the one Supreme Task of the Church of Jesus Christ; and any member of the Christian Church that gives no support financially or spiritually for the spread of the Gospel fails to obey the Great Commission of the Risen Savior. Withholding the Greatest Gift to all mankind from any, by our own neglect or selfishness, perhaps is the greatest hindrance to World-Wide Evangelism."

From statistics about the foreign work, the returning of missionaries, and dropping of mission stations, etc., it looks to me as if the members of our church are "falling down" on our obeying the Great Commission.

Why is it? Many will answer, "The Depression;" Or, "I have no money to give to the church or to foreign missions, as I cannot give necessities to my family." "No job." "Unemployment."

We might ask again, "Why this depression?" "Why this situation?" We found one answer to this in an article in a recent magazine: "Let me state a philosophy I have long held and still hold. Every adverse thing that happens to a man is his own fault. Somewhere back of that immediate condition, if he is but honest with himself, he can put his finger on spots where, had he handled himself more wisely, the condition confronting him would not have arisen."

Isn't this true with many of us, who in the days of plenty spent money for unnecessary things, and did not even give our tenth to the Lord, or "as He prospered us"? We forgot God and the Great Commission. Some folks are losing their farms and homes, some have not enough to eat or to wear. Is it on account of saving money to give to missions or to give to the church? No! They saved for themselves and suddenly "riches took wings and flew away."

At a County W. C. T. U. business meeting the officers were planning the temperance work, cutting the budget in half, lowering the officers' salaries, and talking much of sacrifices. A tall well-preserved colored lady, one who had been a state lecturer for years, arose and said, "You talk of sacrificing! You women don't know anything about it! Did you ever live on gruel? Have nothing to eat but gruel? Well, I have. My mother fed us ten children for days and weeks on gruel—a little cornmeal stirred into boiling water. She had nothing else to feed us! Have you women come to gruel yet?"

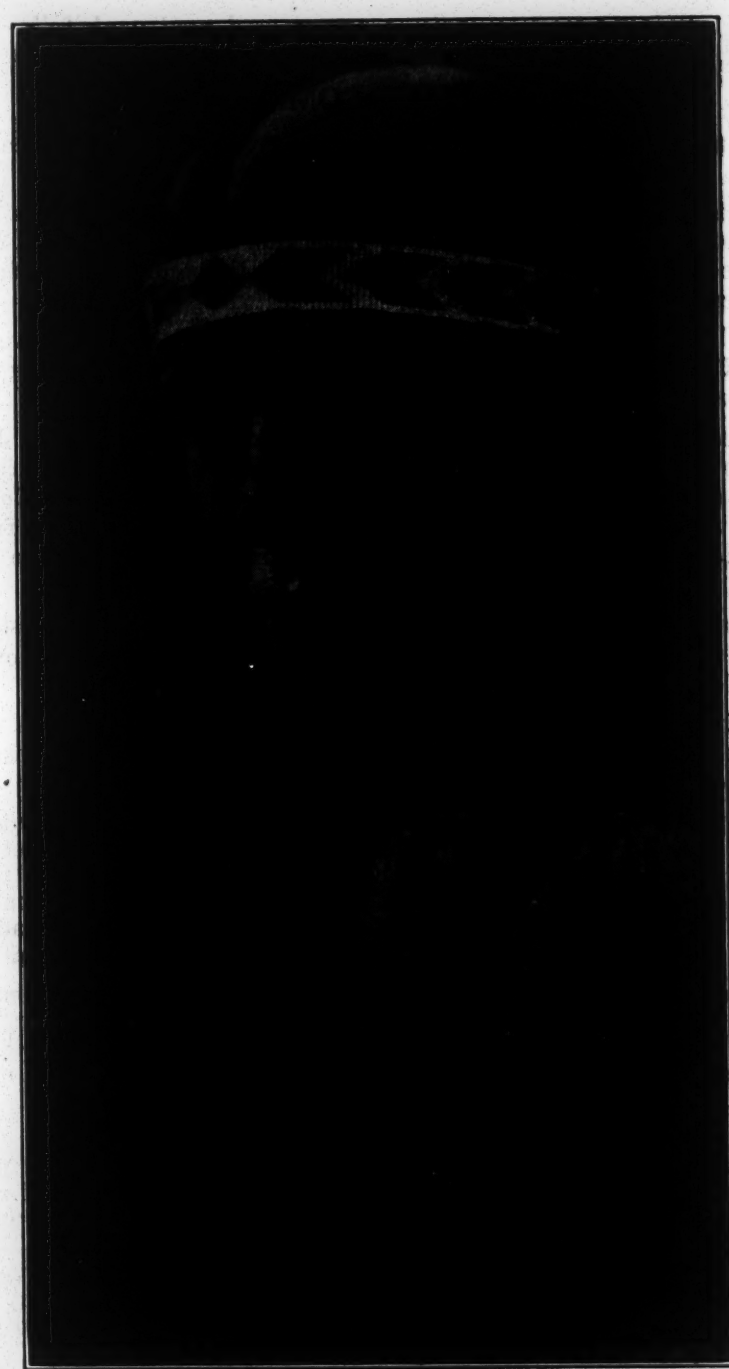
Let us pray that we will obey the last words of Jesus Who shed His blood for us.

In a magazine dated 1924 there is a picture of missionaries on furlough, missionaries' children, and members of the Foreign Board, and underneath are these words, commendable and an incentive for us to follow:

"A splendid group of Christian workers having **no other purpose in life** than

"THE GREAT COMMISSION"

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



AN INDIAN PRINCESS, ATALOA

Ataloa, a Chickasaw Indian, has degrees from the University of Redlands and Columbia University.

She is sharing with Indian youth in Bacone College, Bacone, near Muskogee, Oklahoma, the advantages that have been hers.